

*A plain and evident Discovery of the two Personal Comings of CHRIST, one at the beginning of his Thousand years Reign, Rev. 20. 4. with his holy and blessed raised Saints in the New Jerusalem, come down from God out of Heaven, Rev. 21. the other after the little space when the Thousand years are ended, &c. Whereunto are added, many profitable Applications of the same Doctrine for all sorts of persons.*

*Surely I come quickly: Amen. Even so, come Lord Jesus.*

These words contain Christ's most certain Affirmation of his second Personal Coming, whereunto is annexed the Spirits and Brides assent & consent thereunto, and their assured expectation thereof in its time and due order: They are the last words of holy Scripture (saving a usual Salutation) and therefore like to be words of great consequence, and that if

In chap. 1. 7. it was proclaimed with an *Ecco*, a note of observation (*Behold*) aforehand for the Churches great consolation before her troubles began, that even then her Deliverer had begun his journey (as it were) for her help and deliverance: *Behold, he cometh with clouds, and every eye shall see him, and they also that pierced him*: but also for the wo and misery of the wicked world likewise, for *all Nations shall weep because of him*; and both these ascertained, with *Even so, Amen*: so shew that his coming in the clouds of Heaven, in such a glorious and

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ner as the holy Scriptures abundantly shew, or with clouds, (as here) shall be most certain and infallible, and of great concernment for his faithful People to observe all along, to remember, consider, and improve through all the orders of times in this most sacred Prophetical Book: But now at the latter end when he comes to set home this lesson in its due order of accomplishment, as foreseeing what hindrances in that respect his People would find in the latter dayes, he then striketh hard and often upon this string, to rouse them, and awaken that Faith that then would be hard to be found: *Luke 18. 8.* saith he in his own person three times in this 22th chapter: first, *v. 7. Behold, I come quickly*: again, *v. 12. And behold, I come quickly*: and lastly in this 20th vers. *Surely I come quickly*: still in each verse encouraging his People to wait for his coming that would make amends for all, and that in the worst times before his coming, which would then shortly be, when the last head of the *Roman* Monster was to fall in its order into utter perdition in the *Armageddon* battel, *Rev. 16. 14, 16, 17.* and fully executed, chap. 19. 11, &c. and that he should most certainly then so come to set up his glorious Kingdom on Earth, and then to have his reward with him for all sorts, *v. 12. Rev. 11. 18.* that so, as the Apostle *Paul* speaks, *all that suffer with him* in his Kingdom of Patience, *may reign with him* in his Kingdom of Power, as their Messiah and Deliverer on Earth, *2 Tim. 2. 12. That they may serve him without fear* (there) *in holiness and righteousness all the dayes of their lives,* *Luke 1. 74.* So by these and the like means the Bride, the Lamb's Wife, the Mystical Body of Christ, then shortly to be made perfect in one, (as, *John 17.* our Saviour prayed on Earth at his first coming, for his Saints happiness on Earth at his second coming) should, according to the due order of things set down in this most divine Book, expect it in the end of the *Roman* Kingdom; and when his own glorious Kingdom, as Mediator, should succeed on Earth, and become that Mountain filling the whole Earth, *Dan. 2. 35.* of which he sets down in the four last chapters: First, the removal of the hinderers, the Pope and his adherents, chap. 19. and then of the Devil and his angels, chap. 20. 1, 2, 3. Secondly, the erecting of his excellent Dominion; first, by the Brides making ready, when she should so sing her *Alleluja's* upon her Enemies ruine, in the old mother-tongue, &c. *Rev. 19. 1, 2, 3, 4, 5.* and also the Saints be raised in order; first, such as were beheaded, and then, &c. chap. 20. 4. and more fully, chap. 11. 18. who must then have Judgment given to them, that is, power of judging on Thrones, *ver. 4. & Dan. 7.* and this for a thousand years; and having shewed what Satan with the last *Gog* and *Magog*, chap. 20. 7,



8, 9, 10. should attempt for a little space, till both be sent to Hell; and in what way and manner he will thereupon begin the last Session of Judgment, from ver. 10. to the end: he then in the two last chapters decyphers the excellent blessed and holy state of his own and his Saints Kingdom upon Earth, with their priviledges and advantages therein, as may abundantly appear from chap. 21 & 22: wherein from the consideration of this his own next Personal Coming he stirs up all his People to come to him, to be fit to welcome his Coming, v. 17. *The Spirit and the Bride say, Come: and let him that heareth (spiritually) come; and let him that is athirst, come, &c.* that when they hear him say, ver. 20. *Surely I come quickly*, they may by faith, and with fervent desires (as his Bride) say, *Amen. Even so, come Lord Jesus.*

And all these warnings, with frequent assertions of these things, which he sets down in these four last chapters of this Book: as chap. 19. 7, 8. *These are the true sayings of God.* & ch. 21. 5. *These words are true and faithful:* chap. 22. 6. *These sayings are faithful and true;* and v. 10. forbids this Book to be sealed, *because the time is at hand*, viz. in the order of the accomplishment of all contained in this Book: and in this 20<sup>th</sup> vers. concludes with his own most sure testimony: *He which testifieth these things, saith, Surely I come quickly, &c.* All which he seems to do asking how the faith of these things would be resisted in the world about the time he should so come in the clouds, or with clouds, as chap. 1. 7. even this coming of which he saith, *Surely I come quickly.* And as we now find by experience at this very time, as respecting his special spiritual powerful coming, so much slighted and opposed by most of men; and his next personal coming is not like to be less slighted and mocked at, 1 Pet. 3. 3. but by the Scoffers of those times very possible much more.

Now whereas besides Christ's coming in humility to take our nature, and to suffer for his Church, there remains according to holy Scripture (as we hope (by the Grace of God) to make manifest to all impartial searchers into these Mysteries) there still remains a twofold personal coming of Christ: One when God will subdue and destroy the great Enemies of Christ and his People, both *Jews* and *Gentiles*, namely the *Turk* and *Pope*, set forth by *Ezekiel* under the titles of *Gog* and *Magog*, chap. 38 & 39. before he set up his *New Jerusalem*, chap. 40 to the end of the Book, *whose name shall be JEHOVAH SHAMMA*, the Lord is there: just as the *Beast* and his Armies shall be destroyed, Rev. 19. 11, &c. before the *Jerusalem*, Rev. 19. & 20, & 21. called the *Holy, Beloved*, the great and holy *Jerusalem*, which is also there the *Bride*, the *Lambs Wife*, be built by God's own hand; as *Hab.*

nt. which will be accomplished at the sounding of the seventh Angel.  
 Rev. 11. 16. upon which comes in the thousand years when Christ will  
 take to himself his great Power, and reign, as chap. 19. v. 1. to v. 10.  
 And afterwards when our blessed Saviour had given a clear and perfect  
 computation of all succeeding times to the end of the world, with all  
 the suiting circumstances before, in, at the end, and after his said  
 thousand years Reign on Earth: in that last Table of the last and best  
 times in the new World in chap. 20. (as he gave a Table of all the last  
 and worst times, chap. 11. to ver. 16. in the old bad World) he shews  
 manifestly from the compleating of that Judgment upon those great  
 Enemies from his second Personal Appearance or Coming at that time,  
 when the Judgment was set to destroy the Beast, *Dan.* 7. 9, 10. there are  
 to pass above a thousand years before the third, when is to be the last  
 Session of the day of Judgment at the general Resurrection of all that  
 lived not again before, both good and bad, as our Saviour distinctly  
 teacheth, chap. 20. called there *the rest of the dead that lived not again  
 before*, ver. 5. setting forth to the end, the manner of God's carrying-  
 on many wonderful works from thence unto the end. And then Christ  
 further proceeds in the two last chapters, to set forth in a very divine  
 and wonderful manner the succeeding glorious estate of his Church  
 upon Earth, with her excellent prerogatives and privileges all that  
 time of his thousand years Reign, from his second coming to his third,  
 saving the little space Satan is after loosed and seduceth the last *Gog  
 and Magog*, chap. 20. 7, 8, 9, 10. to their destruction; to which ensueth  
 the last Judgment, ver. 11. to the end: when he will again descend  
 from Heaven, not with clouds, as at his second coming, but with a  
 shout and the voice of an Arch-Angel, and the Trump of God, as the  
 Apostle sheweth, *2 Thess.* 4. 16, &c. and as here, chap. 20. 11. sitting  
 upon a great white Throne, before whose face Heaven and Earth fled  
 away.

Now to that end we may the better and more clearly carry on this  
 great work to satisfaction of some, hitherto unresolved conscientious  
 Christians, we shall endeavour to this purpose to set down many evi-  
 dent Texts of holy Scriptures, upon the advantage of what hath been  
 already said, which may appear manifestly to relate to those two Per-  
 sonal Comings: and then come more fully to consider them from the  
 order of their distinct times wherein they are to be, both from *Daniel's*  
*Visions* and the Book of *Revelations*, in both which we have the series  
 and order of the accomplishment of the Generalities of the greatest  
 matters, wherein God's glory and the Churches concernment should  
 lie, from the beginning of *Daniel's Visions* for the space of above three  
 thousand

thousand three hundred years. 2dly, To observe, for Christians information, the different names and titles sometimes given to them, and answerably thereunto their natures as suitable to those names. 3dly, The different things to be done by Christ at both those said Comings, with many distinct particularities under both those heads, besides what is orderly to be accomplished both according to *Daniel* and the Book of the *Revelation* of Jesus Christ, the faithful and true Witness, from his second to his third personal coming at the last resurrection of good and bad, which our Saviour after his ascension into Heaven hath at last declared and opened, and left unsealed (as was noted) for his Churches instruction and comfort, as by special order is manifest, *Rev.* 22. 10. by which means his People are enabled rightly to understand many otherwise dark passages of Old and New Testament, and besides hath given great encouragement of blessing to the faithfull and diligent searching into them, to the spiritual hearing or believing of them, and to the keeping of the sayings of that Book, chap. 1. 3.

Now therefore in reference to the first part of our business let it be observed, That many judicious men, well vers'd in the mysteries respecting the latter times, unanimously agree that Christ will remain, from his appearance or coming at the destruction of Antichrist, thenceforward all the thousand years of his reigning with his raised Saints in the world, *Rev.* 20. 4. and will (as Mr. Mede conceives probably) through that time be raising up all the dead bodies of all the formerly deceased Saints, to the end of that thousand years, in their own order, having departed out of this life during the Kingdom of the Stone, or the Kingdom of Patience, for almost seventeen hundred years, having believed through their word (as is said *John* 17.) namely by the Apostles Doctrine, with all the Faithful under the Old Testament, even till that time when they shall all be made perfect in one with Christ their visible Head, then in that his glorious Kingdom on Earth for the said thousand years space, unto which that Scripture must necessarily be referred, *Job.* 17. from ver. 19 to 25. But it seems from the time that Satan, at the end of the thousand years, shall be loosed for a little season; that Christ will withdraw from the world for that little season, to give (as it were) opportunity to the Devil to play his last most abominable wicked prank in the world with his seduced Hypocrites, the last *Gog* and *Magog*, as followeth, *Rev.* 20. 7; 8; 9. to bring on that last destruction of all them, and the whole World, v. 10. which thereupon will suddenly be dissolved, as follows, ver. 11 to the end; when the Apostle Paul plainly saith, *1 Thess.* 4. 16. *Christ will again descend from Heaven with a shout, with the voice of the Arch-Angels,*  
and.

and with the Trump of God; and shews that immediately the dead in Christ shall rise first, (namely such as had died in the thousand years since his second coming) that they with such as are alive and remain all the time since they were raised to live again upon Earth, (which he speaks of twice, v. 15, 17.) as being in a very different condition from those that are dead then, and in the thousand years, and to be first raised when all wicked men are to be raised. Where note, he saith not, *We shall rise first* then; as he did of the other state; *we that are alive and remain*; but, *the dead in Christ*; and that they, with all such as were in the natural life on Earth, who should have a momentary change then instead of a death; and also that all those that were before raised in the thousand years, should all at once be rapt up to meet Christ in the air, and altogether be thenceforth ever with the Lord; who had for a little time before absented himself from them. And that the Apostle in this Epistle speaks both of his second and third coming, may thus further be made to appear, chap. 3. 13. he speaks of the coming of our Lord Jesus Christ with *All his Saints*; and again, chap. 4. 14. he saith also, *them also that sleep in Jesus shall God bring with him*: he brings them with him at his next appearance to take their bodies in the first Resurrection, *Rev. 20. 6.* but at his third coming they are not said to be brought with him, but *rapt up to meet him in the air*, when he is descended from Heaven: Before he had left them a little season, but afterwards they shall be *ever with the Lord*. To which purpose *Enoch* prophesied of old of his first coming, *Jude 14. 8.* *Behold, the Lord cometh with ten thousands of his Saints*: that is, when the *New Jerusalem* which is above, and called by the Apostle, *The Mother of us all*, *Gal. 4. 26.* shall come down from God out of Heaven at his second coming at the time of the restitution of all things, *Acts 3. 20, 21.* & *Rev. 21.* being prepared as a Bride adorned for her Husband: when he will make all things new, and the Tabernacle of God shall be with men, v. 2, 3, 5. when the souls beheaded for the testimony of Jesus shall live and reign with Christ the thousand years, *Rev. 20. 4.* and when he will begin that judgment, *Rev. 11. 18.* to reward his servants the Prophets, and his Saints, and all that fear his Name both small and great: and when the four Beasts (or rather living wights) and the twenty four Elders, *Rev. 5. 10.* shall actually enjoy that which they foresaw in Vision above one thousand five hundred years before that they should reign upon earth; for he is not said to bring them with him at his third coming, but to take them up to him to meet him in the air, by a sudden resurrection, and momentary change and rapture, who before in great part lived again, and remained upon

upon Earth, or in the World, until that time; and yet he saith that they should not prevent those that were then asleep: and also shews, that though Christ had left them for a season before, yet from thence-forward they should *all ever be, with the Lord.* And for his second coming the Scripture is very full and clear, at the destruction of Antichrist, from *Dan. 7. 14.* when he shall come in the clouds of Heaven; and *Rev. 1. 7. Behold, he cometh with clouds, and every eye shall see him:* and *2 Thess. 2. 8.* he will then destroy the Man of Sin with the appearance of his Coming, when he shall be revealed from Heaven with his mighty Angels in flaming fire, taking vengeance on those wicked men who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his Power; and then also be glorified in his Saints, and admired in all them that believe, *2 Thess. 1. 8, 9, 10.* And this is his appearance at his Kingdom, when he will judge both quick & dead, as *1 Tim. 4. 1.* by destroying wicked men, and rewarding the Righteous, as *Rev. 11. 18. & 20. 4.* for then God begins to make his foes his footstool, when having taken to himself his great Power, he destroyes them that destroyed the Earth, as follows in *Rev. 11. 18.* and all this will be at or about the same time, when *Michael* the great Prince (that is, the Messiah) shall stand up to deliver his People, *Dan. 12. 1.* when such a time of trouble will be as never was since there was a Nation: and such a great Earthquake also will be then at the pouring-out of the last Vial to finish the destruction of the Beast, as never was since men were upon the Earth even till that time, so mighty an Earthquake and so great, *Rev. 16.* latter end, and likewise *Dan. 7. 9, 10, 11. & ver. 26.* for the Judgment is set to that end, and the Books then opened, as in ver. 10. See many Texts that speak of this his second coming in the *Apoc. 1. 7.* pag. 42, 43, 44. and for his personal appearance, which is the same second coming in the *Forerunner*, p. 47, 48. And for his third descending with a shout from heaven, and the voyce of the Archangel, and the Trump of God, when the rest of the Saints that dyed in the thousand years shall be again raised, as the other were in the thousand years that had reigned with Christ before upon earth, before Satan seduced the last *Gog and Magog*, there is above a thousand years space (as was said) from his second coming to that third, when (namely at his third coming) he will sit upon that great white throne, as *Judg.* from whose face the Earth and Heavens will then flee away, *Rev. 20.* after the last *Gog and Magog* shall be destroyed, *ver. 11, 12 to the end:* Also concerning this third coming seems *St. Peter* also to speak, *2 Pet. 3. 10.* which words are spoken to the terror of ungodly men, termed there, *Scorners*.

See the Abridgm. on Daniels Visions.



at the promise of his coming, whom that last coming doth specially concern, and yet with the exceptive particle, *Nevertheless*, brings in the consolation for the Godly from the promise of the new Heavens and the new Earth, which before in the thousand years they should enjoy with him, v. 30. Mr. *Archer* observes, first his second coming, from *Mat. 25. 30.* his third from *ver. 31.* suitable to what *St. Paul* expresseth *1 Cor. 15.* where he speaks of his first coming, v. 23. saying, *Christ the first fruits, afterwards [ἐν τῇ] they that are Christ's at his coming.* Then (ἐν τῇ) saith he, cometh the end: where the words ἐν τῇ and ὅτῃ are used at a great distance; for Christ, the first fruits, arose before the Saints at his next coming; above 1600 years; and then (ἐν τῇ) afterwards the end cometh, above a thousand years after his said second coming; and at his third, when the last Session of the day of Judgment will be held and finished. Where he further also (v. 24.) sets down what must be done at that third coming, with what was done before that, all along the thousand years from the second, while he is putting down all Rule and Authority and Power (*viz.* that opposed his own, and stood in his way to rule, &c.) that is, when the Devil shall be bound, *Rev. 20. 1, 2.* wicked men destroyed, or made slaves, and so made his foot-stool, at the end of his sitting at the right-hand of his Father, *Psal. 110.* when Antichrist is destroyed (as before) *Dan. 7. Rev. 11. & 19.* before his third coming, as might be cleared from many other Texts likewise; and also the Turk come to his end when none shall help him, *Dan. 11. ver. ult. & Dan. 12. 1.* and thereupon asserts Christ's Reign necessarily, v. 25. for (saith he) *Christ must reign till he hath put all his enemies under his feet:* and he names the last enemy to be destroyed by him, namely, *Death*, v. 26. which will be done at his third coming, *Rev. 20.* latter end, when *Death and Hell shall be cast into the lake of fire, &c.* shews also (ver. 24.) when the end shall come, and not before, namely, when he shall deliver up the Kingdom to God, even the Father, which he received of him, *Dan. 7. 14.* which he told his Disciples, he gave to them as his Father had given to him, *Luke 22. 29, 30. & 1. 33.* and the glory in that Kingdom which his Father had given to him, he gave to them, *John 17. 22.* Also of his last, or third coming, *St. Paul* speaks again evidently, ver. 52. of that *1 Cor. 15.* when also the last Trump shall sound (saith he) and the dead shall be raised incorruptible, and we shall be changed in a moment, in the twinkling of an eye; (and he repeats it again, that it might be observed well) for (saith he again) the Trumpet shall sound, and the Dead shall be raised incorruptible, and we shall be changed. Likewise in *Mat. 24. 3.* the Disciples propound three Questions to our Saviour, first, of the de-

destruction of *Jerusalem*, the second of his coming, namely, his new coming, and the third, of the end of the World; which will be at his third (as was shewed) he answers to them all (though there seems to be some intermixing) but of his second he speaks *ver. 30.* when all the Tribes of the Earth shall mourn, when they see him, the Son of man, coming in the Clouds of Heaven with Power and great Glory, as *Dan. 7. 13.* But of his third he speaks, *v. 21.* when he shall send his Angels with a great sound of a Trumpet, and they shall gather the Elect from the four winds, from one end of Heaven to the other, as *1 Thess. 4. 16.* So that if we duly weigh and consider these many Texts of holy Scripture, and of others like them, we need not so much startle at the mention of Christ's third coming, as many upon mistake, or prejudice and un-grounded conceits, are often apt to do. And as for that Text of *Acts 3.* at the restitution of all things, God will send Jesus, whom the Heavens must contain till then, *v. 20, 21.* it is clearly meant of his second coming, with *Dan. 7. 13.* when he will come in the Clouds of Heaven; of which three of the Evangelists speak in several places, *Mat. 24. 30. & 26. 44. Mark 13. 26. & 14. 62. Luke 21. 27.* and in *Luke 21.* and *Matth. 24.* our Saviour sets forth divers signs of that his second coming, and limits those signs to the times of the *Jews* dispersion; saying, *This Generation shall not pass away till all these things be fulfilled;* which is to be understood of that Nation kept distinct from all others till his coming again: Where note, (that his second coming is never called his last coming, as many conceit it to be;) which the hand of God's providence, respecting the *Jews*, hath ordered accordingly ever since the *Jews* rejection, though they have been scattered through the World. And agreeable to this the word (*γένεα*) generation, signifying a race, stock, or off-spring of any sort of men; not an age or present time (as some unwarrantably would understand it) is to be interpreted: and almost to this day (accordingly) where the *Jews* have come, they have been for the most part known to be *Jews* distinct from all other people, and like to be so till Christ's personal appearance to convert them, and deliver them suddenly both temporally and spiritually, as *Isa. 66. 8. Zech. 3. 9. & 12. 10. Rev. 1. 7.*

*Dan. 12. 1*

But because the clearing up the distinction of the second and third coming of Christ, both of which will be personal, are of great concernment in matters respecting the last times, and by the over-ruling hand of God, Satan and the Antichristian faction have all along prevailed to cloud this strongly asserted Truth in holy Scriptures, and prejudices hitherto amongst men have much prevailed against it, by the confused notion of the general day of Judgment, taken up only upon trust: we shall proceed to consider the other particular heads following concerning

cerning this great subject in order, upon which many other mysteries of these latter times much depend, according to the warrant we find in sacred writ, and as the Spirit of God shall therein afford assistance; Namely, in considering, *first*, the distinct times and orders of Christ's said second and third personal comings, according to the series of *Daniel's Visions* and the Book of *Revelation*. *Secondly*, of the different titles and names of them according to their natures, implying the reasons of such titles or names. *Thirdly*, Of the different things or matters to be done, at both those personal comings, in many particulars considerable.

*First*, Then we may take notice of the distinct times of the two Sessions of the great day of Judgment, when he is said to come at both, according to the series or order both of *Daniel* and the *Revelation*; wherein we have summarily set down the general heads of Prophecy in their order, as the Spirit of God hath been pleased to record them,

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† From the beginning of *Daniel's Visions* at Nebuchadnezzar the head of Gold, Dan. 2. to Christ's third coming are contained above 3300 years; as follow; *first*, The time of the Babylonian Captivity, seventy years. *2dly*, From Cyrus, in whom the Persian Monarchy began, to the twentieth year of Artaxerxes Longimanus, eighty years. *3dly*, *Daniel's* seventy weeks, or four hundred ninety years, to the end of the half week after Christ's death; whose death was about 1666 years more before Christ's second personal coming (according to all the four computations of Scripture, observed) to end about the seventeen hundredth year of our Lord [so that accordingly from his Ascension to his descending again, is so reckoned 1666 years] when the Beast will wholly be destroyed, (which is to be observed.) From thence are to be reckoned Christ's reign with his blessed and holy raised Saints on Earth a thousand years: whereunto will succeed the little season, wherein Satan will be again loosed, to the destruction of the last Gog & Magog by fire from heaven, which since Christ saith it will be but a little season, we have reason to believe it will be so; whereunto will ensue the last Resurrection and general Judgment: this last state of things our Saviour hath clearly & distinctly opened, Rev. 20. which *Daniel* had but darkly set down in such manner as God's Spirit then taught and guided him, for such time as God was pleased to have many things which be delivered then to be shut up til the time of the end, when Christ should unseal and open them, as both *Daniel* and the *Revelation* do witness.

Witness, hath made known to his Church, Rev. 20. and which could not by any wisdom of creatures otherwise be found out; and the Book of *Revelation* of Jesus Christ explains so much of *Daniel's* Prophecy, (though

for the benefit of his Church, for † the space (as was said) of above 3300 years of *Daniel's* Prophecies, beginning with the Captivity of *Babylon*, who (darkly) hold out the generals of things to be fulfilled in their order to the end of the World, saving we finde nothing there of the little space after Christ's Reign the thousand years is ended: which both for the continuance of it for a thousand years, and what was to be done in the little space after, our Savior, the great Prophet and faithfull

(though mystically) as was to be fulfilled to the end, from the time of the opening of the first Seal under the *Roman Empire*, when our Saviour at his Resurrection, having received all Power in Heaven and Earth, gave Commission for the preaching of the Gospel, *Mat. 28. 18, 19, 20.* Now for the time of Christ's second coming, both *Dan. 7. 13, 14, 17, 18, 19.* jointly agree, (as all serious men acquainted with the order of mystical Prophecies universally agree) and is evidently discernable to any unprejudiced searchers into them. St. Paul gives this Epitome of that Coming to destroy Antichrist, which both Daniel and Christ are large in, saying, *Christ will destroy him with the appearance of his Coming:* and so in other Scriptures before: Daniel hath much in generals that shall be in the world at the second personal coming of Christ, but the third I find not that he hath any touch of, whence the Jews did so much expect and speak of such a coming, as his second will be, to restore the Kingdom to Israel, &c. which, saith Mr. Mede, the Jewish Doctors call the day of the great Judgement, *מִן הַיּוֹם הַזֶּה מִגְדָּל הַיּוֹם הַזֶּה* *magnus dies iudicii*, in the 4th Letter to Mr. Hain: from *Dan. 7. 10. 22. 26.* But our Saviour most clearly, and St. Paul (and Peter likewise seems) but especially Christ in the Book of *Revelation*, chap. 20. hath set forth his third coming, as a point of Doctrine most needful to be known and considered in the last times when his second coming approacheth near unto us: As the order of Daniel's Prophecy in our *Abridgment*, and the order of the *Revelation* in the Letter of May 29. in the *Fore-runner*, pag. 22. and the sum of the *Revelation* in the *Freemason*, p. 26, 27, &c. will evidently make to appear; so that both Daniel and the *Revelation* do orderly hold out his second personal coming, with other Scriptures: And the *Revelation* of Jesus Christ most clearly decyphers the third, shewing what shall be done at the beginning of, and all along the thousand years, and what at the end of them, and how the day of the last general Judgment will be brought on, and executed to the end of that 20th chapter, with the state of things in the interim in the two last chapters, &c. *Rev. 11. 15.* to the end: which respects the same time, or at least the entrance upon that period.

And secondly, As these two personall comings are distinguished by Christ the great Interpreter of both these Prophetical Books, so their names and decypherings in Scripture are much distinguished suitable to the nature of both the said comings: The first is called, *the appearance of Christ*, or *the appearance of his Coming*, the other his *descending from Heaven with a shout*, &c. The first is his coming with clouds, &c. at the other no mention of clouds, but contrarily *Heaven and Earth will then flee away before him*: the former styled the *Revelation of Christ* when the mystery of Godliness is finished, *1 Tim. 3. 16.* but the last will be

after a long manifestation of his Glory all the thousand years in the world, with other names more fully to be seen in the *Espiration*, pag. 43. 44, 45. and the reason the former is so often called his appearance, seems to be, because Christ at his coming in the clouds of Heaven, then will only appear in clouds to the world (no mortal eye being able to behold his Glory in the brightness of it) and (probably) because this appearance will be in the clouds but a short time, chiefly to be so manifest unto the Jewes, to take off the hard vail of unbelief from their hearts; and (as Mr. Mede probably conceives) he will speak to the Jewes (then) at their conversion, as he did to St. Paul for a pattern thereof. And after that done, I find not that he wil any more be seen of mortal men (at least not ordinarily) in the world; though his Glory will shine fully, and inlighten the raised Saints in the *New Jerusalem*, as in many texts we have shewed, as *Isa. 66. 1. Rev. 21. Joh. 17. 24. &c.* But his third coming is stiled, his *descending from Heaven with the voice of an Archangel, and with the Trump of God*, but not so at the former, *1 Thes. 4. 16. Mar. 24. 31.* his coming in his Glory with all his holy Angels, and sitting upon his Throne, where all shall be gathered before him, *Mar. 25. 31.* and the like in several texts fore-cited.

Thirdly, As they differ in a long distance of time, and the titles given to each according to their natures, so they differ in the things that will be done at both those personal comings. At the first God beginneth to make Christ's foes his foot-stool, both by binding of Satan, *Rev. 20.* and by destroying many wicked men from off the earth that would not have him rule over them, & miraculously calling the Nation of the Jewes, and delivering that Nation fully from their temporal, and greatly (at least) from their spiritual bondage, *Dan. 12. 1, 3, &c.* and making the wicked to be slaves, and likewise then brings such as sleep in Jesus with him, and all his Saints with him, when the *New Jerusalem* comes down from God out of Heaven, which is that *Jerusalem* whose maker and builder God is said to be, *Heb. 11.* and that City prepared for the fore-fathers, who without us that believe, will not be made perfect &c. where the blessed and holy raised Saints shal behold Christs glory, which he hath given them their part in, *John 17. 22, 24.* and shall raige with him there the thousand years.

But the third coming of Christ, will be his *descending from Heaven with a shout and the voyce of the Arch-Angel*, as was said, and with the *Trump of God*, above 1000 years after the former, to raise first those dead in Christ, that had died from the time of his appearance at the beginning of his thousand years raige, till his last coming; and to change such as were in the natural life, in a moment, instead of a death,

who



who altogether, with such as were made alive; and to remain by a powerful resurrection in the thousand years, should then also be altogether rapt up into the air: to meet Christ; and thenceforth ever to be with the Lord; which the Saints raised before were not, in the little space when Satan was loosed after the end of the thousand years; and then suddenly (after such a rapture of all the Saints to meet Christ in the air) all the wicked will be raised to the last Judgment, *Rev.* 20. 11, &c. *1 Thes.* 4. at Christ second coming he brought all the deceased Saints with him; but at his third, all the other, after deceased and living on Earth, shall be raised and changed, and with all the former be rapt up altogether to meet him in the air (for none must in that (as the Appostle saith) prevent the other) before only the Just that had died, were raised up in their order, in the thousand years, to have their time and measure of glory then with Christ in the New Jerusalem, that came down from God, (for every faithful sufferer for Christ in the Kingdom of patience shall then reigne with Christ in the Kingdom of power on Earth:) but all the other, both good and bad, that lived not again (as they are decyphered) *Rev.* 20. 5. till the thousand years were ended, shall then be raised or changed, as was said at Christs last coming, *1 Cor.* 15. 25. *Rev.* 20. 11, &c.

Before Christ came with clouds, to vail his wonderful Glory, that he might be seen by mortal eyes, and especially of the Jews, to convert them (therefore called *his appearance*, as we noted) that *that Nation might be torn in a day*, as the Scriptures declare, *Isa.* 66. 8. and *the iniquity of that Land might be taken away in one day*, as is said, *Zac.* 3. 9. But at his last coming he will shine out in the fulness of his glory, and his Saints shall be like him (then) in their degree: at his former coming will be but a partial destruction upon the wicked world, compared to *Sodom and Gomorrha, &c.* *Luk.* 17. upon the Armies of *Gog and Magog*, and such as he sends not his Angels, then to save them, as he did *Lot* and his Family, the Lord being merciful unto them: when two will be in one bed, two in the field, two women in the Mill, the one taken, the other left: But at his last coming Heaven and Earth will both at once flee away before his face, *Rev.* 20. 11. &c. and no place be found for them: the Sun Moon and Stars all (then) losing their light and motions, when nothing but the light of the glory of Lord, and of his glorious Angels and Saints will shine out (then) in the world; to the wonderful rejoycing of the blessed, and the terrour and amazement of wicked men and Devils.

Many such like different considerations, I doubt not, but God will shew to humble and faithful searchers into these great things of the last times, which the Scripture gives Testimony unto, which the hazard and charge

charge of improving, with other reasons, to batten me at present to enlarge upon, or so by application to improve them, as otherwise was moer, and as the matter requires. Yet I hope by what hath been already laid down, a plain way may be laid open for others, whom God may guide into the like paths, to proceed profitably therein, to some greater measure of discovery, and (happily) upon more outwardly helpful advantages then (peradventure) I have found from men; Yet nevertheless that a special divine assistance of Gods Spirit hath been with me graciously herein. I must ever thankfully acknowledge to the praise of the riches of his grace towards such a poor, weak, and unworthy instrument; who am therefore so much the more obliged to render all the glory thereof, unto his Divine Majesty. *Amen, Amen.*

Yet notwithstanding I shall a little endeavour, according to what I find sacred Scriptures point out to me, on this or the like account, by way of improvement of this great and weighty subject, to give some brief hints, at least, to those purposes, and leave the enlargement thereof to all truly Christian Spirits for their own use and others, only thereunto adjoining my earnest and hearty prayers for a blessing upon all sorts in the right use thereof.

Use 1.

First then, let all faithful Ministers and Superiors consider, for their own benefit, this terror of the Lord, that thereby they may be the more effectually moved, to perswade men, 2 Cor. 5. 11. and chiefly such as are under their charge, and all within their reach, upon all advantages which God puts into their hands &c.

2. Secondly, Let all such arm themselves with the whole armor of God, Eph. 6. 14, 13, 14, 15, 16, 17, 18. and help to arme others against any of Satans most violent assaults, which God puts into their hand; for Satan, knowing his time is short, hath the more rage against all the faithful, Rev. 12. 12.

3. Thirdly, Let all hence learn to exercise this three-fold watch, upon this account, Mat. 24. 41. Mar. 13. 33, 34, 35, 36, 37. 1st. Watch and be sober; in affections of temporal things, in passions, in opinion, in practices, avoiding whatever Gods word condemns; as drunkenness, or is contrary to true Christian moderation, Phil. 4. 5. Luke 21. 34. 1 Thes. 5. 6. 1 Pet. 4. 7. 2ly. Watch and pray (as our Saviour frequently chargeth upon this account) Luk. 21. 36. Math. 24. 42. Mar. 14. 38. 1 Thes. 5. 6. 1 Pet. 4. 7. 3ly. Watch and keep their garments, Rev. 16. 15. for justification, sanctification, and an holy Conversation, &c.

4.

Fourthly, Let all that seek their own or others chief and true good, take more care and pains by reason of such discovery of Christ's coming approaching, to preserve and secure the safety of their own and others souls, upon that account; and less care then ever for the procuring or

securing of temporal things to themselves, or others - this being Gods undertaking to cast in unto the other, *Matth. 6. 33.* though now the contrary is sadly observable, in this decrepit age of the world, which is now about to leave men, and yet men pursue and cling to it more then ever in former ages, when they were more like to be taken out of it, then that (as now) the world was about to leave them; God in our due use of means hath undertaken for our temporals, but it was ever without limitation our duty to take care for Spirituals; which in the due use of all God's means, and in God's way, we can never be too careful for in respect of our own or others souls.

*Fifthly,* Let us approve our selves wise Virgins, *Mat. 25.* by getting Oyl into our Lamps, and to have our Lights burning; that true Grace in our hearts may shine forth in our lives; the best adornings for the coming of our Lord; that so we may be counted worthy to escape all those things; and be able to stand before him, the Son of man, *Luke 21. 36.* being so adorned to meet our spiritual Bridegroom, *Mat. 25. 13.* so waiting for and expecting the Adoption, even the redemption of our bodies, *Rom 8. 23.* in that day of Redemption when he cometh, as *Luk. 21. 28.* *Mat. 24. 33.* being then counted worthy of that world, even the world to come, *Heb 2. 5.* and of the resurrection of the dead, being the children of the resurrection, *Luk. 20. 35.* Yea, let us (as the Apostle exhorteth) *Hasten unto the coming of the Lord,* *2 Pet. 3. 12.* casting off every weight that presseth down, *Heb. 12. 1.* and so all such as are risen with Christ from the dead, though they sleep in Jesus, will God bring with him, *1 Thess. 3. 13.* & *4. 14.*

*Sixthly,* Let the due consideration of this second coming of Christ make us long for it, and love it, which will be an Argument of our blessedness by it, *2 Tim. 4. 8.* for there is laid up a Crown of Righteousness for all such as love his appearing; It is the time of the redemption of all God's Israel from their Enemies, and from the hands of all that hate them, that they may serve him without fear, in righteousness and holiness all the dayes of their lives, *Luk. 1. 74.* It is the end and attainment *Rev. 22. 3* of the faith and prayers of God's People, according to the mercy promised frequently to the forefathers, and recorded in the Word, that as our Saviour taught us to pray that Gods Name should be hallowed, his Kingdom come, his Will be done in Earth as it is in Heaven: so it will from his said appearance be accordingly fulfilled, by Angels and Men on Earth (then) as before in Heaven; so it will be such a state as will be much admired, and so to be longed after & loved: where, above all, his Servants shall behold Christs glory which his Father hath given him on Earth, *Iohn 17. 24.*

*Seventhly,* Let all faithful Christians hence be chearful and free-hearted in giving to Christ's Disciples, so making them friends of the Mammon of iniquity, that they may receive them into everlasting habitations, *Luke 16. 9.* that which is so disposed of, is laid up in the best and safest treasury in the whole world: yea more, it is put into the best hand, and for the best improvement that it is possible to make of earthly treasure; Christ takes it as done to himself, and undertakes the repayment both more incomparably, than worldly treasure is worth, and for unspeakably longer continuance than any worldly treasure could be kept. *2dly.* Be fitted for acts of self-denial when Christ calls to it, for he will be above all our interests or relations (as there is the greatest reason, *Mar. 10. 37.*) it is the condition of Christ's Disciples, *Mar. 16. 24.* *Luke 9. 23.* *Mar. 8. 34.* and such as in so doing forsake any thing, make Christ their debtor who is their best paymaster, and in the best season: probably in his Kingdom in this time (*1 Tim 4. 8.* *2 Tim 4. 8.* as the word may seem to note) an hundred fold in both these Texts, *Mark 10. 30.* & *Luke 18. 30.* though otherwise, many times in this life, likewise: but it is most

sure.

sure, if they suffer with him in his Kingdom of Patience on Earth, they must reign with him in his glorious Kingdom of Power on Earth in the New Jerusalem [*Jebo-  
vab Shamma*] the Lord is there, *Ezek. 40. ult.* and when the Tabernacle of God  
is with men, *Rev. 21. 3.* and he will dwell with them, and wipe away all tears  
from their eyes. And 3dly. to be courageous and resolute in suffering for him  
when called to this: And what are any or all the sufferings of men, to the suf-  
ferings of God becoming man? that he might suffer to satisfy Divine Justice, to  
procure infinite Mercy for such as should otherwise have endured infinite and  
eternal Misery: this our Saviour requires in the forenamed places, *Mat. 16. 24.*  
*Luke 9. 23.* *Mark 8. 34.*

8. *Eighly*, Let the terrible things of both those comings engage Godly men to  
labour to be counted worthy to escape such things, and to be able to stand be-  
fore the Son of man; by improving all such Christs and his Spirits counsels,  
*Luke 21. 36.* as ye have heard in sundry particulars. And let the consideration  
of them fly wicked men from their sins, even the greatest as well as the mean-  
est: and to learn to kiss the Son, *Psa. 2 ult.* lest he be angry, and they perish in  
the way: And if they will not believe these things, let them hence know assu-  
redly they will feel the misery of them, as the Jews of old did after Christ's first  
coming, upon their neglecting or despising his warnings.

9. *Again*. As for ungodly men, of any of the former sorts, that refuse to make  
any such good use of these errors of the Lord, let them hence also take notice  
and know, that when they shall think themselves most secure in their sins, a sud-  
den destruction will then come upon them, as pains on a woman in travel, and  
they shall not escape. It is true (I know) and I find by daily experience, that  
these errors of the Lord, and Doctrines of mortification are unpleasing and un-  
acceptable to most sorts of men, but they must be pressed upon them; as whol-  
som and necessary Physick is by parents upon their children to save their lives,  
so on these to save such mens souls (if God may give them repentance:) but if  
not, they will be the more inexcusable, in that they have not persisted without  
warning, and such seasonable warnings may help to free Gods Ministers from  
the heavy guilt of the blood of souls. Now therefore let all carnal, worldly,  
ignorant, prophane, wicked, and unbelieving persons: And all sinfully engaged  
enemies to the Truth, Cause, Glory, Worship and Servants of God, or against  
any or all sorts of persons engaged to stand up for Gods and Christs sake, that so  
they might promote irreligion and false religion with profaneness; or to en-  
deavour to suppress true Religion and the power of Religion by opposition and  
hatred of true Piety and Holiness: Oh, let such seriously and thoroughly con-  
sider, in the most retired closets of their hearts and consciences, what a dreadful  
appearance (without repentance and reformation) will the coming of the Lord be  
unto all such! O let them consider what fools they will then be (with millions of  
witnesses) that for trifles, fading Vanities, for nothing, for worse than nothing,  
for the matter and cause of horror and anguish, with everlasting woe and misery,  
in that they have despised & rejected their own mercy, that happiness that Christ  
hath purchased, by an infinite price, and was provided for his servants, by the most  
wise, holy, glorious, and infinitely gracious God, for all truly penitent and be-  
lieving souls, and rendered and bestowed on them by the sanctifying Spirit of  
Wisdom, Grace and Truth; but such in the mean time while it is offered will  
have none of it, but utterly reject it, and all God's and Christ's terms whereupon  
it is offered to them: Now then can they think to stand, when Gods wrath and  
fury shall break out against them, and they be irrecoverably carried away with  
the streams of his eternal indignation: Let this (I say) be duly considered by  
all sorts of such persons while time and opportunity lasteth; and who knows  
how suddenly any mans opportunity may be lost irrecoverably? &c.



*Certain Observations, useful for the understanding of divers Mystical Prophecies of holy Scriptures, respecting the latter days, for the increase of Joy and Consolation to faithful Christians.*

See the  
Irenicon,  
pag. 53,  
54, 55.

**F**irst, Where things that concern the Mysteries of the last times are expressed more fully in the Old Testament, they are usually touched more briefly in the New: as, for example, What is said of that *Mother-Text*, *Dan. 7. 9, 10, 11.* (as Mr. Mede calls it) of the first Session of the Great Day of Judgement, or *the Judgement of the Great Day*, (as St. Jude speaks) setting forth God's manner of destroying Antichrist, as is said, remarkably: because of the great words the Horn spake, &c. *Dan. 7. 9, 10, 11.* That is, for the Popes abominable Blasphemies, Tyranny, Pride, and insolent Impieties, &c. which in the New-Testament is but briefly, many times, set down, as 2 *Thess. 2. 8.* *whom he shall destroy with the appearance of his coming*: the like, *chap. 1. 7, 8, 9.* of which and the like Scriptures in the New-Testament, the said text, *Dan. 7.* was the ground and warrant; save only in the order of the accomplishment St. John had a particular Vision to the like purpose, *Rev. 19, 11.* to the end.

*Secondly,* The first said Session of the Great Day of Judgement will be for the destruction of the first *Gog* and *Magog*, to wit, of the *Turk* and *Pope*, who were so under those terms represented to the Jews, *Ezek. 38. 39.* before the setting up of the *New-Jerusalem*, *Ezek. 40.* to the end of that Book; and the second Session will be upon the destruction of the second *Gog* and *Magog*, above a thousand years after, *Rev. 20. 9.* at the end of the world. Where again observe, that *Gog* and *Magog* are taken for the great, obstinate, resolved Enemies of God's People, whom he will powerfully destroy. Now at both the said Sessions of the great Day, and at the ruine of both sorts of those wicked men, it is said, that *the Judgement was set, and the Books were opened*, which seem proper to the Judgment of the great Day, *Dan. 10. Rev. 20. 4, 14.* And again, observe, that at both the said Sessions, quick and dead are said to be judged: First, the wicked quick, namely, Antichrist and his followers, &c. then to be sent to the Lake of Fire and Brimstone, from the *Armageddon* battle, described *Rev. 19.* from ver. 11. to the 20th. Concerning the same it is again said

See D. J.  
Irenicon  
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5th head



See Iren-  
aeon, p.  
99.

of the same time when the third Wo came, *Rev. 11. 18. Thou hast de-  
stroyed them that destroyed the Earth*, when the Nations were angry, and  
God's Wrath was then come, as the twenty four Elders that praise  
God for the ruine of Antichrist at that time, and likewise for judging  
the dead (then) by giving reward unto his Servants and Prophets, and  
to his Saints, &c. which Mr. Mede conceives he will be doing all the  
thousand years, Raising the Saints in their own order (as St. Paul  
speaks) which is called by Christ *the first Resurrection, Rev. 20. 5.* and  
of which St. Paul likewise speaketh remarkably, when he had spoken  
of Christ's Resurrection as the first fruits thereof, which was to be a-  
bove 1600 years before, then saith he, *ἐν τῇ αὐτῇ, afterwards they that are  
Christ's at his coming*, namely, *ἐν τῇ παραστάσει αὐτοῦ*, at his coming or  
presence, at Antichrist's destruction; and then (*ἐν τῇ αὐτῇ*) he speaks of  
the coming, of the end, *1 Cor. 15. 23, 24.* which Christ shews should  
be above a thousand years after the former, *Rev. 20. namely, (as  
St. Paul further adds) when Christ had put down all Rule, all Au-  
thority and Power, and when he had destroyed the last enemy, Death,*  
*ver. 26.* Which Christ again shews shall be done at his last Session of  
Judgment, *Rev. 20. 14.* before he gives up again the Kingdom to his  
Father, and until that time St. Paul positively asserts the Reign of  
Christ in the world, namely, from his second Coming or Appearance  
to the end of the second Session of the Judgment of the Great Day, *as  
Rev. 25. for (saith he) he must reign till he hath put all his Enemies un-  
der his feet*; which Reign Christ teacheth must be a thousand years,  
with his eminent Saints first raised, *Rev. 20. 4.* and at the end like-  
wise quick and dead will be again both judged: first, the wicked  
quick (then) at the destruction of the last *Gog and Magog*, and then  
the dead both good and bad when the rest of the dead shall be raised,  
as they are called, *Rev. 20. 5. & 12. 13.*

See Dis-  
cov. next  
after the  
Parall.

3. Thirdly, The description of the New Jerusalem, *Ezek. 40.* to the  
end of the Book, whose name is there said to be *Jehovah Shamma*, or  
*the Lord is there*; because there his Saints shall behold his glory given  
to him in his Kingdom on Earth, as Mediator, for a reward in time of  
that his great work in time, as *Dan. 7. 14, 15.* which by his last Will  
and Testament in the presence of his Father and his Disciples he de-  
clared at the end of that Prayer, *John 17. 24.* after he had ended his  
Farewel-Sermon, *Joh. 16.* and then the Lamb will be the visible light  
of that heavenly City, come down from God out of Heaven, whose  
maker and builder is God, *Heb. 13.* to remain in the world above a  
thousand years. But (I say) that description of the said City in the  
Old Testament seems there to be set forth suitably to the state of the

See Obs.  
30.

Jews

**Jews under the Old Testament, when Ezekiel was their Prophet. But** the description of the New Jerusalem under the New Testament (which upon many considerations from the context, and the series of the times, which both descriptions relate unto, appear plainly to be one and the same thing) I say, that Description of Christ, *Rev. 21.* is set forth more surely to the state of the Christian Church in a more glorious manner, unto which a more eminent degree of Christ's Glory was manifest, before that triumphant State of it came, which should so descend from God out of Heaven, to be for such time in the world; which consisting of the raised Saints, is not only called *The Beloved City*, which those blessed and holy ones at their resurrection (as they are called, *Rev. 20. 6.*) shall then inhabit, and have mansions therein, (and the holy Jerusalem, *Rev. 21. 10.*) for the time of their reign with Christ there; But they being in it then *made one*, and *perfect in one*, as Christ prayed, *John 17. 11.* *as Christ and the Father are one, &c.* (consider well the Prayer of Christ, being all along prophetic of the ensuing times) that Jerusalem will be then the Bride, *Rev. 19.* and the Lamb's Wife, *Rev. 21.* and was of old fore-spoken of, as his Spouse, in the *Song of Solomon*, his type therein: So the Wisdom of God seems to fit the descriptions thereof suitably to their several states to whom it was so represented.

**Fourthly,** The most of those Prophecies which concern the Jews are more fully set forth in the Old Testament. Hence the *Turks* ruine, who is the sixth Trumpet, *Rev. 9. 11.* is more fully described, *Ezek. 38, 39* chapters, under the name of *Gog*, and the *Pope's* there both briefly under the name of *Magog*, in chap. 39. referring us Christians intime to come, to look into the New Testament, for what God would after, for our use then make known of Antichrist more largely.

**Fifthly,** The fifth and sixth Trumpets, which are the first and second Wo-Trumpets, *Rev. 9.* which were to ruine the Eastern Roman Empire, are the *Sarazens* and *Turks*, set forth by the titles of the *King of the South*, and the *King of the North*, *Dan. 11. 40.* &c. being likewise the oppressors of the poor Jews.

**Sixthly,** The *Armageddon-battel* being for the destruction of the first *Gog* and *Magog*, is set forth in both Testaments, as referring to the Enemies of both Christian Jews, and Gentiles, first set down in the Old Testament, *Ezek. 38, 39* chapters, *Joel 3. 7, 11, 12.* *Dan. 11. 45.* & *Zeab. 14.* as in reference to the Jews. Secondly, in the New Testament, *Rev. 14 & 15* chapters, and 16th under, or after the sixth Viol, and *Rev. 19. 17, 18.* as in reference to the Gentiles.

**Seventhly,** The greatly beloved Prophet *Daniel* chiefly sets down

See  
*Irenicon*,  
pag. 63.

what might be ground of comfort to the faithful Jews: But the be-  
loved Disciple and Apostle *St. John*, mainly speaks of what might be  
useful for the Faithful in the times of the Gentiles, *Luke 21. 24.*  
whilst the body of the Jewish Nation remained cast out.

8.

See  
*Abridgm.*  
*on Dan.*  
chap. 12.

*Eighthly*, The 12th chapter of *Daniel's* Prophecy is useful to open  
the way for understanding the Mysteries of that Book, as the 17th  
chapter of the *Revelations* is for the understanding much in that Book.  
For from *Daniel's* 12th may be understood the time and order of Christ's  
appearing, with the terribleness thereof, ver. 1. and of the Jews deli-  
verance therewith, v. 1. and how long before both will come, v. 11,  
12. and what state that Church and the Saints in it should be in then,  
v. 13. in what state the Church of the Jews was in before Christ's  
appearing, very troublefom, v. 2, 3. how long these Mysteries should  
continue shut up, v. 4, 9. and what was meant by the time of the end  
when they should be opened, compare ver. 9. with verse 40 of chap.  
11. and then what state was to be of the Church of the Gentiles, ver.  
12. latter part of the verse, and v. 5, 6, 7. which *Daniel* (then) under-  
stood not, v. 8. because then sealed up, v. 9. and likewise concerned  
things long after to come in the Gentile Church, and yet he had it ex-  
pounded to him before by one that stood by, chap. 7. 16, 21 to v. 27.  
So also *Rev. 17.* is a chapter remarkably set down by the Spirit of God,  
very useful for the opening of divers Mysteries contained in the Book  
of *Revelations*, concerning Antichrist's rise, reign and ruine, with ma-  
ny other things thereunto pertaining, mentioned chapters 11, 13, 14,  
15, 16, &c. as may be observed in the Letter of *May 20.* in the *Fore-*  
*runner*, and in the *Irenicon*, pag. 26, 27, 28, 29, 30, 31. &c.

9.

See  
*Irenicon*,  
P. 26, 27,  
28, &c.

*Ninthly*, Then observe, *Daniel's* Visions were sealed to the time of  
the end, chap. 12. 9. which was to the times of the *Sarazens & Turks*,  
or (which is contemporary) in Antichrist's time, times, and the divi-  
ding of a time, as *Dan. 11. 40, &c.* & *Dan. 12. 5, 6, 7.* & chap. 7. 24,  
25. compared with *Rev. 9. 11.* & chap. 11. & chap. 13. at which  
time they were to be unsealed in respect of both those enemies both of  
Jews and Gentiles, as *Daniel* and the Book of *Revelation* set them forth  
in their due order, as was said.

10

See  
*Abridgm.*  
*on Dan.*  
12.

*Tenthly*, What *Daniel* briefly shewed the Jews should be done for  
them at Christ's Appearing, namely, (that then his People should be  
delivered) *Dan. 12. 1, &c.* the Prophet *Ezekiel* in that respect more  
fully explained, from the Visions of God, chap. 37. first, by the rising  
of the dry bones; and after by the uniting of two sticks into one under  
one King, so them both for ever, and chap. 38, 39. by removing  
Gog the hinderer of their rising. And lastly, chap. 40, 41, 42, to the  
end

end of the Book, by shewing to him the New Jerusalem then to be  
 sie after *Gog's* ruine: and both *Daniel* and *Ezekiel*, being God's Pro-  
 phets, sent to the Jews in the time of their Captivity, and both fore-  
 telling their great restoration, and the time thereof (though mysticall-  
 ly) as two witnesses of God's Truth to comfort the Faithful Jews in  
 the low ebb of their dejected condition till then.

*Eleventhly*, The first three worldly Monarchies being past, which  
 had oppressed the Jews before Christ came in the flesh, the Book of  
*Revelation* speaks nothing of them; nor of the *Roman* Monarchy till  
 Christ's Resurrection, at the opening of the first Seal, *Rev. 6.* & *Psal.*  
*45.* when Christ having all power in Heaven and in Earth given to  
 him, he gave Commission to his Disciples for the preaching of the  
 Gospel, *Mat. 28.* 18, 19, 20. But afterwards the orders of the times  
 and things in *Daniel*, as respecting the proceedings of things in the  
*Roman* Monarchy, to the time of its ruine, and Christ's Kingdom  
 following upon it, both the Prophecy of *Daniel* and the Book of *Reve-*  
*lation* exactly agree, as being revealed by the same eternal Spirit of  
 Truth, namely, from the finishing of Christ's work of Redemption  
 to his coming again: But after that for the state of things, in *Dan. 7.*  
 13, 14, 15. to the end of that chapter, that it shall be for a thou-  
 sand years, Christ only in *Rev. 20.* 21, & 22. further informs us; shew-  
 ing it is darkly implied, *Dan. 12.* 13. where it is promised to *Daniel*  
 that he shall stand up in his lot at the end of the dayes; that is, at the  
 resurrection of the Just, or first resurrection, *Rev. 20.* 5. & 6.

*Twelfthly*, Hence it may appear that though Christ, as man, upon  
 Earth, knew not the time of the last day, yet having since ascended,  
 and sitting on his Fathers right hand in Heaven, revealed now for our  
 use (in a latitude) both concerning the last day, and also many other  
 great mysteries contained in that Divine Book of the *Revelation*; and  
 by means of that (together with the assistance of God's holy Spirit)  
 what was shut up before in *Daniel* likewise, till the time of the end,  
 but ever since to be sought after to be known for the benefit of his  
 Church, as they are recorded by his Apostle *St. John*, with promise of  
 blessing to the due performance thereof.

*13ly*, Such Scriptures as have special stamps upon them of the last  
 times, as *Jacob's* and *Moses's* Prophecies of the twelve Tribes, *Gen.*  
*49.* & *Deut. 33.* and that Song of *Moses* penned for posterity, *Deut.*  
*32.* and *Balaams* Prophecy, *Num. 24.* &c. usually contain something  
 in them respecting the same times.

*14ly*, That usual phrase in Scripture in the Original, *in the last of*  
*postremity of dayes*: in the Septuagint *ἐν ἑσχάτῳ ημερῶν*, in the last of  
 dayes:

11

See  
 Abridgm-  
 on Dan.

See *Iren-*  
*icon*, p.  
 26, 27,  
 &c. and  
 pag. 61,  
 62, 63.

See  
 m. 11. 11. 11.  
 as (110  
 11. 11. 11.

12

13

See *Iren.*  
 p. 59, 60,  
 61.

14

*dayes*: by ours read, *in the latter dayes*, hath reference usually to these Times wherein these great Mysteries were to be opened by degrees, and the things contained in them accordingly fulfilled in their orders, as is observable in these Scriptures following, *Gen.* 49. 1. *Numb.* 24. 24. *Dan.* 4. 30. *Prov.* 31. 25. *Isa.* 2. 2. *Mal.* 4. 3. *Jer.* 23. 20. *Ezek.* 38. 16. *Hos.* 3. 5. But especially take notice of these two following places, *Dan.* 2. 28. & 19. 14. to which may be added *Dan.* 8. 17. the time of the end; and ver. 19. the last end of the indignation; and the like, chap. 11. 36. till the indignation be accomplished: where the former or such other like expressions of the latter dayes are used, which all usually refer to the Mysteries of these latter times. But *Daniel* in the first text tells *Nebuchadnezzar* expressly, [*what God had made known unto him what should be in the posterity of dayes, &c.*] viz. in the fourth and fifth Monarchies as he proceeds to explain to him: And chap. 10. 14. after *Daniel* had seen a glorious Vision of Christ, an Angel was sent to comfort him, and told him expressly that he was sent to make him understand what should befall his People in the latter, or posterity of dayes: and so the other like phrases at the time of the end, *Dan.* 11. 40. that is, in the last times: So chap. 12. 4, 9, 13. in the end of the dayes; at the resurrection of the Just, that is, when *Daniel* was to be raised again to stand in his lot: and the other phrase, the last end of the indignation, *Dan.* 8. 19. and chap. 11. 36. is to be understood of the Jews full & great Restoration at Christ's Appearance; as *Dan.* 12. 3. which are the particular drifts of those several phrases by the orders of his Visions and the intents of them (as may appear by their accomplishments in part) and by what is further still to be done, as we have set down in their due place in our Abridgment of *Daniel's* Visions, on divers of those places and phrases. Therefore, besides many other considerations from the Prophecies of *Daniel*, which might be convincingly added, take notice of this one; How unwarrantably some men, contrary to the scope of the Spirit of God, and the natural significations of these many phrases and expressions set down by the holy Ghost along that Book, besides the experimental fulfilling of diverse things therein accordingly, as chap. 11. 40. & 12. 4, 9. & 2. 28. in part fulfilled: yet notwithstanding all these, they have (I say) very mistakenly gone about to limit and confine all *Daniel's* Prophecy to the Greek Empire, which our Saviour hath manifested in the Book of *Revelation*, will not be fulfilled wholly in about two thousand years after, or (happily) near upon it. See our Abridgment on *Daniel*, and the sum of the *Revelation* in the *Ironicon*, pag. 26, 27, 28, 29, 30, 31.



157. God's Covenant with *Abraham*, to be the Lord his God, and thereupon to give to him and his seed the Land of *Canaan*, renewed afterwards to *Isaac*, *Gen. 26. 3.* and also to *Jacob*, *Gen. 35. 12.* and confirmed by *Moses* for all three together, *Exod. 6. 3, 4.* yea, and as he speaks, *sworn by God to them*, *Deut. 30. 20.* Yea and again, with a very remarkable and strong expression, reaching to (and comprehending) the Kingdom of Christ in the thousand years, as appears *Deut. 1. 1, 21.* he swore it (saith *Moses*) *as the dayes of Heaven upon Earth*, *run by compass*: Upon the account of all which God seems to tell *Moses*, *Exod. 3.* that that should be his Memorial through all Generations; that he was the God of *Abraham*, *Isaac*, and *Jacob*; which Memorial he there three times repeated, *v. 6, 15, 16.* to assure all Generations of the first Resurrection of the Just, *Rev. 20. 5, 6.* having not only personally promised it to them all, but sworn it in such manners as *Moses* recordeth. And yet again, his own Spirit and Word in his Servants mouths again declares, that in their natural lives they lived on Earth, this Promise made personally to them was not fulfilled (as *St. Stephen* expressly speaks, *Acts 7. 5.*) they had not so much as to set a foot upon by that Covenant, (though they purchased Burying-places that their dead bones might keep possession thereof by that means till the Resurrection of the Just, or first said Resurrection, *Rev. 20. 5, 6.*) when Christ that one promised Seed, *Gal. 3. 16.* in special and chiefly to be understood as *their Seed*, not *Seeds*, as the Apostle remarkably distinguisheth, and expoundeth too in that Text: I say, Christ that promised Seed should put them into possession then of that Land of *Canaan*, wherein they had been only *strangers and pilgrims* before, as *Heb. 11. 9.* and dwelling in *Tabernacles*, as was the condition also of *Isaac* and *Jacob*, as the Apostle shews, though they were *Heirs of the same Promise*, *ver. 9.* and yet he had said of *Abraham* particularly, *ver. 8.* That *Abraham* when he was called to go out into a place which he was afterward to receive for an Inheritance, obeyed, not knowing whither he went: So that not having yet received it, he must (according to Scripture) receive it at the said first Resurrection; for God's Promises and Oaths will not fail (though many mens faith may much fail in these things, as is by our Saviour foretold, *Luke 18. 8.*) when he (*Abraham*) shall appear to be the Heir not only of *Canaan* (but of the World) through faith, as the Apostle *Paul* further teacheth, *Rom. 4. 13.* and this Mr. *Made* shews to be the drift of our Saviour's Argument, *Mat. 22. 27.* & *Mark 12.* that therefore God is the God of *Abraham*, *Isaac* and *Jacob*, according to the tenour of that Covenant, in that they must live again upon Earth to inherit (then) that promised Land of

See Fore  
runner.  
p. 38, 39.

See Fore  
runner.  
p. 38, 39.

of Canaan, to wit, at that time of the restitution of all things, *Act. 3. 19, 20.* *ἐν τῇ καινῇ γενεῇ, in the New Creation of all things;* as our Saviour shews, *Rev. 21. 5. Behold, I make all things new;* and in this sense *Beza* understands that place, *ἐν τῇ καινῇ γενεῇ*, according to five or six copies, distinguished by a comma, to be understood in that sense, of new creation of things, not spiritual regeneration, as men use to take it: when all such faithful Spirits shall be counted (as our Saviour speaks) worthy to obtain that World, and the Resurrection of the Dead, that which is called *the World to come*, *Heb. 2. 5.* *οἰκουμένη μέλλουσα.* And when *Abraham's*, *Isaac's*, and *Jacob's* posterity shall enjoy that Land with them, *Deut. 30. to ver. 11. & Deut. 32. 43.* as *David's* Kingdom shall then be established before himself for ever to the end, *2 Sam. 7. 16.* And so likewise the Promise and Covenant made to *David*, of the Kingdom for himself and his Seed for ever, will (then) in *Christ* the Seed of *David* on Earth be fulfilled, when also the first *Adam's* lost dominion, as was fore-prophefied, *Pfal. 82.* and explained and applyed by the Apostle, *Heb. 2.* will be regained to the raised Saints from the dead at the first said Resurrection, by *Christ* the second *Adam*: Consider seriously these Scripture-evidences, and the things held out by them.

16

16ly. Such Prophecies as speak of good things to come to *Israel*, *Ephraim*, or *Joseph*, together with *Judab* joyned with them, usually contain something belonging to the great Restauration at *Christ's* appearing and his Kingdom, *1 Tim. 4. 1.* when he first begins to judge quick and dead at the first session of the day of Judgement: when God's ancient People of *Israel*, or *Ephraim* and *Judab* shall be joyned together into one stick, under one King, to them both for ever, even *Christ* being his Promised Seed, which will be accomplished in those last dayes (as was said) from *Ezek. 37.*

17

17ly. When *David* by his propheticall Spirit foretelleth of things incompetible to his own Kingdom, or to his natural seed, such things must necessarily be referred to *Christ's* glorious Kingdom on Earth, in the thousand years.

See *Iren.*

p. 72, 78,

p. 80,

p. 81,

p. 82.

See

Abridg-

on Dan.

18ly. Again, it is observable in Mystical Prophecies, that the Spirit of God seems many times to lay down great things in generals, and after by degrees to give expositions of them, as in *Nebuchadnezzar's* dream, *Dan. 2.* and *Daniel's* Visions of the same matters, *Dan. 7.* both which are by *Daniel* and the Angel in the same chapters in some brief way first expounded: and both again more particularly afterwards in the following Visions in their order, chap. 8. and somewhat in chap. 9. but afterwards more fully in many things, in their order, in his last large

large Vision, chap. 10, 11, 12. and so in the *Revelation* in chap. 4, 5, & 7. some general heads are touched at, which are more particularly explained in a great part of the Book following: So in the latter part of chap. 14. the decay of the Papacy is spoken of, which afterwards is again explained, chapters 15. & 16, more briefly, and some of the Vials again more largely, chapters 18, 19, & 20.

1967. In the Book of the *Revelation* when things are not said to succeed one the other, as 1st, 2d, 3d, &c. as the Seals, Trumpets & Vials, but one measure of time is assigned and suited to them all, or one table of Chronology is fitted to them all, such distinct Visions are contemporaries, as all that concerned the true and false Church in Antichrist's time have the same measure (though diversly computed) by months, dayes, and a time times and an half; all agreeing in 1260 years, the date of the Beast, the mourning-time of the Witnesses, the Woman's Wilderness-condition: by which also the Whore of *Babylon*, the ten crowned Horns, with the two-horned Beast, &c. are limited to their seasons: So all those Visions under of after the 7th Trumpet, have one Chronological Table to compute their time [as chap. 11. to v. 15. contained the forty two months for the night-workers in darkness: and a thousand two hundred and sixty dayes of such as are of the Light, and walk therein:] So all the Visions (I say) in the three last chapters, have one Chronological Table to compute the time of them all, to wit, [a thousand years] wherein Christ will reign with his Saints, the Devil shall be bound and shut up, &c. the New Jerusalem come down from God, and God's Tabernacle be with men; and the New Heavens and New Earth, and the Paradise of God, and the Tree of Life, and the pure River, &c. all for the said time of the thousand years, and so are contemporaries, and all strongly there asserted and confirmed. See *Irenicon* in several places.

20. *Observ.* After Christ Jesus our Saviour had finished his Farewel Sermon, *Joh. 16.* he then in the presence of his Disciples made that most excellent declarative Prayer, *Joh. 17.* wherein a large Prophecy of many things to come is very divinely (though mystically) couched: wherein we may observe many things in order, according to the Will of his heavenly Father, set forth by Christ, which should afterward according both to his prayer, prediction or disposal, be done, and hath herein caused to be recorded, which shall have their due accomplishment in their times, begining from his making that excellent propheticall Prayer; who alwayes prayed according to his heavenly Father's Will, and (as he said) was alwayes heard of him: and so it is to be known by us, that all here he prayed for, in respect of himself,

D

his

19

See the  
*Irenicon*,  
pag. 30.

20

his Disciples, and the faithful Pastors and Christians succeeding, even all such as his Father had given him till his coming again, and all that believed through their word, namely the Apostles Doctrine, through the time of the wicked world, which he prayed not for till the time of the good world came, that should both believe and know him whom the Father had sent; when that Glory should be given to his own, that the Father had given him: concerning which he then made his Will, v. 24. that they should behold his Glory in his Kingdom, *Dan. 7. 13, 14.* at the Resurrection, in that World to come of which he speaks, *Luke 20. 35, 36.* which, as was said *Heb. 2. 5.* is stiled *οἰκουμένη* *τοῦ κόσμου*, *the world* (habitable) to come, of which the Apostle there said he spake, namely chap. 3. 6. where he had said *ὅταν νὰν ἡμεῖς ὁδοῦμεν τὸν υἱὸν τοῦ νοῦ*, *when he shall bring his Son again into the world*, that is, the second time, he saith, and let all the Angels of God worship him: for he shall then (as both *Daniel*, and from *Daniel* three of the Evangelists witness Christ's words of his coming) come in the clouds of Heaven, as was foretold of him, and all his holy ones with him, both Saints and Angels. And in reference to this order of this propheticall declarative Prayer of our blessed Saviour, observe the ensuing steps of his proceeding therein to the said purposes, which we have already hinted, to be now further observed and duly considered accordingly. Ver. 1. he saith, *Father, glorify thy Son; that thy Son may also glorify thee*: which was evidently soon after answered in his Resurrection from the dead; of which God said, *Thou art my Son, this day have I begotten thee*, *Psal. 2. 7.* applyed largely by St. Paul to Christ's Resurrection, *Acts 13. 33, 34, 35, 36, 37.* with other Scriptures; of which, saith he again *Rom. 1. 4.* he was declared to be the Son of God with power by the resurrection from the dead: And being so glorified by his Father, he also glorified him by setting up the preaching of the Gospel, and give Salvation thereby, v. 2, 3, 4. when all power being given to him in Heaven and in Earth, as he said *Mat. 28. 18.* he then mainly improves the same in commissioning and setting, and sending his Disciples to be his Apostles to preach the Gospel (as in the Prayer is to be observed afterwards) and *Mat. 28. 19, 20.* Go, preach the Gospel to all Nations; and *Mark 15. 14.* Go, preach the Gospel to every creature; and also glorified his Father many wayes in the forty days after his Resurrection; but especially he is said then to speak to his Disciples of the things that concerned the Kingdom of God, *Acts 3. 3, 4, 5.* whereupon seemed that question of the same Kingdom then to be moved by them, &c.

The next step was his Prayer for his Ascension into Heaven, v. 5. to be glorified with that Glory which he had before in the Bosom of his

Father before the world was; when he was ~~ad~~ ~~in~~ ~~the~~ ~~world~~, but thence-  
 forward should as ~~Disciples~~ ~~God~~ ~~was~~ in one person, sit at the right  
 hand of the Father in his Celestial Glory, which he had with the Fa-  
 ther before the world was: and then v. 6, 7, 8. having declared divers  
 things respecting his Disciples, what he had done towards them, and  
 what effect was found in them, &c. he proceeds in v. 9, 11. to make  
 his Prayer for his Disciples, after to be his Apostles, being in the world  
 when he was ascended, that his Father would keep them from that *evil*  
*world*, as he had done for them to that time, v. 12. having shewed their  
 joynt interest, ver. 10. and shews the end why he spake these things  
 suitable to their present state, v. 13, 14. and shewing what Persecution  
 they were to look for, but how they should be preserved, &c. he  
 proceeds to limit his Prayer for his Disciples, v. 15. *not that they*  
*should be taken out of the world, but that they should be kept from the evil.*  
 And since they were not of that world, v. 16. he prays further in v.  
 17. to have them sanctified by the Word of God's Truth: and giving  
 them their Mission, v. 18. he shews, the end of his sanctifying himself  
 was for their sanctification by that means, v. 19.

So having done with what concerned his Disciples to be sent as A-  
 postles into the world, and in them for all faithful Messengers of the  
 Gospel that were to succeed: he then proceeds, v. 20. to pray for all  
 truly faithful and believing souls [*through their Word*] (as he speaks)  
 even from that time of their Mission to his Coming again (as may  
 many wayes appear by what follows from ver. 20. to 25.) wherein all  
 such faithful persons should be equally concerned; shewing that the  
 end and drift of all their believing [*through their Word*] or of any  
 of his Messengers, was, *that they might all be one, as the Father was in*  
*him; and he in the Father; that they might be one, as the Father and the*  
*Son were one*, v. 21, 22. that is, that they should be, as the Bride, the  
 Lamb's Wife, is one with her Head in the New Jerusalem, come down  
 from God out of Heaven, Rev. 21. and so made perfect in one, v.  
 23. 'at Christ's second coming; or his coming again into the world,  
 as Heb. 1: 6. when that good world to come shall believe that the  
 Father hath sent him, yea, and know it too in an especial manner, as  
 he adds and repeats in part the same thing, v. 21, 23. having shewed  
 in v. 22. that he had given them the same Glory that the Father had  
 given him in his Kingdom, Dan. 7. 14, 15. and for that end that they  
 might be one (as was said before) as he and the Father are one, who  
 loved them as he had loved him. And v. 24. he further declares his  
 own last Will and Testament in that particular, respecting the en-  
 joyment of that happiness with himself in the said Kingdom which his



Father had given him, as Mediator, as a reward in time for that work, finished in the time of that his Office, which the Faithful should enjoy with him in the time of that said good World to come, when they should be where he should be, and behold to their happiness the Glory then given him by his Father, from his love to him, as his obedient Son and faithful Servant, before the foundation of the world: and in the two last verses concludes with some special consolations respecting his Disciples, as follows, ver. 25, 26. to the end of the chapter.

Thus divinely hath our blessed Saviour, according to his infinite Wisdom, couched the order of these glorious Mysteries, in his making and leaving this most excellent Prophetical and declarative Prayer of his before his departure out of the World, recorded by his beloved Apostle St. John, for the information and consolation of his poor and little little Flock, to whom, with himself, it was his Father's pleasure to give that Kingdom with himself on Earth, *Rev. 20. 4. & Rev. 5. 10.* And the advancement of that state is the great drift of our Lord's Prayer, recorded also by two Evangelists, namely that God's Name may be hallowed, and his Kingdom come, and consequently his Will be done in Earth (then) as in Heaven (before;) for which purpose, as God's People should alwayes endeavour faithfully, so they have abundant ground to believe from the Word it will be so done in the time when the Devil will be shut up in the bottomless-pit from seducing the Nations for a thousand years space, *Rev. 20.* The blessed and holy Saints shall come with Christ to take their bodies in their own order: The glorious Angels shall come and worship him, and do their service to him in the world, *Heb. 1. 6.* And all the creatures in Heaven and Earth, and under the Earth, shall bow the knee, and be subject unto him, *Phil. 2.* and all things be made new by him, *Rev. 21. 5.* all which since his Word declareth most surely, shall be performed.

21. *Observ.* That the perfect Dominion over the Creatures (which was part of the Image of God upon Man in his innocency) will be restored again unto him, the holy Scriptures make evident; which the Apostle Paul saith, *The whole Creation groans for to be delivered from the bondage of corruption, into the glorious Liberty of the Sons of God, Rom. 8.* and this David prophetically foreshews will be done in Christ, *Ps. 8.* where he saith, *God, had visited him, the Son of man, and made him for a little time [as both the word in the Original was, and also the Septuagint [see xvii.] signifie] lower than the Angels, and crowned him with Glory and Worship, making him to have dominion over the works of his hands, and putting all things under his feet, &c.* Which the Apostle applies to Christ, *Heb. 2.* and also saith, *he hath made him,*

(Bgc)

See Iren-  
icon, P.  
37.

(*See, 11*) a little while (as our Translation hath it in the margin likewise) inferior to the Angels; and then speaketh of the same subjection of the creatures under him, then afterwards to come; and therefore ver. 8. he saith, *we do not yet see all things put under him: only we see Christ in his own person, that for a little while was made lower than the Angels, for the suffering of death, crowned with glory and honour.* But he again further reacheth, *Phil. 2. 9, &c. that God had given him a Name above every name, that at the Name of JESUS every knee should bow (or be subject) of things in Heaven, and things on Earth, and things under the Earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.* Which will not be done till he hath received his Kingdom, and shall return (as he himself speaketh, *Luke 19. 12, 15*) and all these things can at no other time upon Scripture-ground be expected but at his said 2d coming, when God shall bring again his Son into the world, and say, *Let all the Angels of God worship him,* *Heb. 1. 6.* and that was also foretold, *Psal. 97. 7.* which whole Psalm (beginning, *The Lord reigneth, let the Earth rejoice, &c.*) setteth forth prophetically in what a glorious manner Christ will come then to set up his glorious Kingdom, both by destroying his Idolatrous Enemies, and wonderfully delivering and exalting his People (as is observable throughout the whole Psalm,) and this as to the time and order Christ succinctly explains, *Rev. 20. 4.* saying, *the Saints reigned with Christ a thousand years.* And accordingly thereunto are all the Promises of raising again the Tabernacle of David which was fallen, *Amos 9. 11. & Acts 15. 16.* and those for the perpetuity of Davids Kingdom to his seed so long as the Sun and Moon do endure, and the like, are all to be interpreted; which will be manifest when the Kingdom of the Stone, *Dan. 2. 31, 34.* shall become a great Mountain, filling the whole Earth: And this is that *Coming of the Son of man in his Kingdom*, spoken of by Christ *Matth. 16. 28.* of which he soon after shewed a glymps unto his three Disciples, *Peter, James, and John*, at his Transfiguration, *Mark 9. 1. Luke 9. 27.* Neither can these Texts be justly denied to be meant of such a Kingdom of Christ to come upon his coming again, nor warrantably be interpreted in any other sense, if the said Texts be seriously and duly considered.

22. *Obser.* I have observed only three great Earthquakes, spoken of in all the series or order of the Book of Revelation: And where the Spirit of God calls them *great*, we may expect they will be great indeed, (For Earthquakes are often spoken of besides these great ones) The first is upon the opening of the sixth Seal, *Rev. 6. 12.* when God by *Constantine* the Great overturned Satan's Paganish Kingdom, when

See *Re-  
nicon, p.  
77, 78, 29*

See *Fore- runner*, p. 29. when five or six several *Cæsars* were so potent to oppose him, and cast down Satan from his Heaven of Heathenish Worship into the Earth, *Rev. 12. 9.* which was spoken of the same time which is described, as a day of Judgment, *Rev. 6.* to the Paganish Powers (as indeed it was) and there the Spirit of God sets down an *Eccē* before it; and *Lo* (saith he) *there was a great Earthquake.* The second is, *Rev. 11. 13.* at the ascension of the two Witnesses after their resurrection, and then the holy Spirit tells us *at the same hour there was a great Earthquake*, when the tenth part of the Dition of the City of *Rome* probably will quite fall from it, where the Witnesses are to rise again, &c. and this Earthquake we may daily expect: But thirdly, there is another great Earthquake, afterwards spoken of to come, which he further illustrates much above both the former, and that will be at or about Antichrist's final destruction, at the end of the sixth Viol, and pouring-out of the seventh for the compleating of his ruine, *Rev. 16. 17, 18.* and then the Spirit of God speaks with a great deal of emphasis of it, saying, v. 18. *And there was a great Earthquake, such as was not since Man was upon Earth, so mighty an Earthquake and so great:* Which seems to be further described in the three following verses, and seems to be at or about the same time of *Michael's* standing up to deliver *Daniel's* People, when such a time of trouble will be as never was since there was a Nation, *Dan. 12. 1.* and when *St. Paul* saith of Antichrist, *2 Thess. 2. 8.* *Christ will destroy him with the appearance of his coming;* and happily of both, *Rev. 14.* latter part of the chapter: And then will not only the Earth be shaken, but also the Heavens, as saith the Prophet, *Hag. 2. 6, 7, 21.* & *Heb. 12. 26.* and as upon good reason from several Scriptures seems to be the main drift of them then to be fulfilled, as *Mal. 3. 2.* *Rev. 11. 16.* Which shaking of the Earth (probably) may seem was first at that great Earthquake, *Rev. 6. 12.* when God by *Constantine the Great* overthrew Paganish Idolatry: and may be again by the next great Earthquake now approaching, *Rev. 11. 13.* which will also begin to shake Antichristian Idolaters, who are called in this Book, *the men of the Earth:* and the perfecting of that shaking is to be at that third and greatest Earthquake, *Rev. 16. 18.* when not only the Earth and evil men will be shaken, but also the Heavens, namely, such Churches as will be then in a degree reformed Churches; and thereupon will the new Heavens and new Earth ensue of both reformed Church and State in the whole World, I conceive at the setting up of Christ's Kingdom on Earth, *Rev. 20. 4. & 5. 10.*

23. When the Prophet *Moses* denounceth threatnings against the twelve Tribes, the Spirit of God seems to guide him (divers times)

to set them down prophetically, as including Prophecies, in their order afterwards to be fulfilled: as is observable, *Lev. 26. Dent. 28. & 4. 30.* which he said expressly should be in the latter dayes; and *Dent. 32.* from ver. 1. to 44. See these Texts more fully in the *Irenicon*, pag. 60, 61.

24. *Obser.* The heavy weight of God's wrath upon mankind next after the fall of the first *Adam* seems very observable through the first great Period of the World until the Flood: for, first, good *Abel* (the remotest type of Christ after *Adam*) being slain by his brother; Yet cursed *Cain* was then suffered to live to people the World: which further appears, that in those first ages of the World to the Flood, few are recorded or hinted in Scripture, to be faithful or saved; and that in a few successions amongst such long-lived persons, at the end of 1656 years (as the old World's time is computed) it was then for mans wickedness and impenitency drowned by an universal deluge: saving those few in the Ark with *Noah*, and they not all good neither: But afterwards the more remote men lived from the first *Adam's* fall, and the nearer they drew on to the 2d *Adam's* first coming, the more clearer manifestations of God's Grace have appeared in the World: But when Christ at his said first coming both purchased and rendered greater Grace towards both Jews and Gentiles, and that more clearly and largely than ever before: Yet how few (as our Saviour warned) of either sort (in comparison) even in the best times, have under that Kingdom of Patience been saved! *Mat. 7. 14. Luke 12. 32.* but especially all that time the Wrath hath lain heavy upon the Jews (according to their own Curse upon themselves and their Posterity) in a remarkable visible manner, for above sixteen hundred years: And so strait and narrow hath the way been found to Heaven, in all the times of this Kingdom of Patience even to the Gentile Christians, through all the Heathenish, Heretical and Antichristian Persecutions, even to this day; that few (as our Saviour said, *Mat. 7.*) have since found it: But when the times of the Jews free-promised mercy (who are also yet beloved for their Father's sake, *Rom. 11.*) shall once appear; the Grace of God by Christ will not only be rich and wonderful to them, and to them more especially, But also (together with them) to those Gentiles, then to come in at their rising, *Isa. 60. 3 to 17.* with other like places; for then he, the great Messiah, will appear wonderfully glorious, in respect of both, (then) made one in him (*Joh. 10. 16.*) the second *Adam*: and that not only in the tenders of his Grace (as formerly to the Jews before Christ's birth) and afterwards towards all in the first preaching of the Gospel; but also (then) his glorious Grace will

will appear in the power and efficacy thereof abundantly, in his pouring forth his Grace and Spirit upon them both, and causing them to walk in his wayes according to his promises, *Ezek. 36. Jer. 23. Dent. 39. 1 to 11.* And likewise then he will shew himself in his Person, more powerful to save his Saints, and subdue his Enemies, than the first *Adam* was weak and sinful in ruining his natural race, and giving all Enemies advantage against all God's Chosen People till that time: that as *Luke 1. 74.* they shall (then) be delivered from those Enemies, and the hands of all that hate them, to serve him, &c. for from that time of his Kingdom of Power neither Enemies temporal or spiritual shall have thenceforward any advantage or power to hurt the Saints (though once they will attempt it, *Rev. 20. 8, 9.*) So that what the first *Adam* lost for himself and his posterity so foolishly, sinfully and shamefully; the second *Adam* will (then) happily manifest he hath again regained, even to his spiritual seed on Earth most holily, powerfully and gloriously.

25 *25. Obser.* Our Saviour ascended from Mount *Olivet*, *Acts 1. 12.* and was then taken out of his Disciples sight by a cloud, *ver. 12.* and he shall so come again in the clouds, (said the Angels) *v. 11.* as is shewed, *Mark 13. 26. Rev. 1. 7.* and it seems probable, that Prophecy of his feet standing upon Mount *Olivet* at that time, when he will at his coming again manifest himself to the Jews for their National Conversion, and (as *Mr. Mede* is of opinion, will then speak to them) will then have its fulfilling, *Zeck. 14. 4.* which chapter sets forth many things then to be accomplished, &c.

26 *26.* The Prophet *Malachi* speaks of two harbingers or forerunners of Christ at his first and second coming. The first was *John Baptist*, *Mal. 3. 1. Behold, I send my Messenger before thy face, &c.* which was applied by the Angel, *Luke 1. 76. Matth. 11. 9, 10.* shewing in what sense he was called *Elias* by the Angel here, and by our Saviour afterwards, as *Luke 1. 17.* namely in the Spirit and Power of *Elias*; and our Saviour speaketh of both *Eliases* together, *Mar. 7. 11, 12.* and what the turning of fathers to the children may be, see *Eph. 2. 14.* The other harbinger or forerunner which *Malachi* speaks of, chap. 4. 5, 6. to be before the great and dreadful Day of the Lord come, which whether it shall be *Elias* the Tishbite, or *John Baptist* raised again from the dead (as several of the Ancients have severally conceived) or whether it shall be one at that time to be sent (as *John Baptist* was) in the Spirit and Power of *Elias* at his coming again, as the Angel before expounded concerning *John Baptist*, *Luk. 1. 17.* I will not contend: But this I assuredly believe, that that Messenger to be sent before Christ



Christ at his second coming, spoken of *Mal. 4. 5, 6.* shall then also be  
spirited and fully qualified for so great a work, &c.

27. *Observe* When the Stamp of the Primitive times, *Dan. 4.* lat-  
ter part of the verse; [*Many shall run to and fro, and knowledge shall be*  
*encreased*]; and then Antichrist's times, times, and the dividing of a time,  
*v. 5, 6, 7.* set forth mystically and very darkly to Daniel, being things  
that concerned not the Jews (directly) but the Gentile Christians in  
both those times, being to come a long time after; He thereupon said;  
*v. 18. Though I heard, yet I understood not,* though in part expounded  
to him before by the Angel, *Dan. 7. 24, 25.* But of what concerned his  
People (the Jews) both before and after, he had further such marks set  
down in the following part of the chapter, that were like in time to  
come to be more discernable by them, *ver. 10, 11, 12, &c.* as mainly  
concerned themselves in the time of the end, *chap. 40, &c.* but were  
to be shut up till then, *v. 4, 9.* See *Abridgment in Dan. 12. 4, 5, 6, 7, &c.*  
28. *Obser.* Christ's eminent execution of his three great Offices in  
respect of his Universal Church in the three great Periods of the  
World, is very observable in Scripture and Providence: First, of such  
his Prophetical Office under the Old Testament, by his Spirit of Wis-  
dom and Revelation. Secondly, of such his Priestly Office under the  
New Testament, both by his Sacrifice and Intercession, unto his  
coming again by his Spirit of Grace and Truth. Thirdly, in his emi-  
nent Kingly Office in his Thousand years Reign, beginning when he  
shall begin to judge quick and dead, at his Appearance, and his King-  
dom, *1 Tim. 4. 1.* and continuing to the loosing of Satan after he hath  
been bound & sealed up in the bottomless-pit the said thousand years,  
*Rev. 20.* to be manifest (then) by his Spirit of Power and Dominion.  
See these largely considered in *seventeen Theses*, with Texts of Scrip-  
ture, in the *Forerunner*; pag. 12, 13. and confirmed by Arguments in  
the *Irenicon*; pag. 33, 34.

27  
See Iren-  
icon, p.  
63, 64.

28

29. *Observe.* The Spirit of God seems frequently to joyn matters of  
the latter times together, which will be fulfilled at a great distance;  
and particularly concerning the two Resurrections, *Rev. 20.* and even  
the whole Doctrine of the Resurrection (almost) (as we noted in the  
*Irenicon*; pag. 102. and elsewhere) was made known by degrees, and so  
the two Sessions of the great day of Judgment, *vide Obser. 2.* But as  
we here observe, St. Paul sets three great things down together,  
namely, Christ's Resurrection as the first fruits of the Resurrection of  
the Just, at the said first Resurrection, or at his second coming, which  
is like to be about 1700 years after, and then cometh the end, which  
according as Christ hath revealed, will be above a thousand years af-  
ter

29

for his second coming, and at his third. So that mark of the Primitive times, *Dan. 12. 4.* to wit [*Many shall run to and fro, and knowledge shall be increased*] divers hundreds of years before Antichrist's time, times, and the dividing of a time: which are set forth in a wonderful Vision of Christ (as *Rev. 10.* likewise) in the three next verses, 5, 6, 7, which contain 1260 years more. So three Questions are propounded by Christ's Disciples, *Mat. 24.* of the signs of *Jerusalem's* destruction, and of his coming again or returning (as he called it before, *Luke 19. 12.*) and of the end of the World. To all our Saviour answers, but much of the nearest, and gives divers signs of his second coming in the clouds of Heaven, which he speaks of, ver. 30. but closely thereto unto adjoyns what should be done at his third coming, v. 31. which was not to be so much revealed. (saving mystically afterwards in the Book of the *Revelation*) which was in respect thereof to be the true Key to open in after-times the spiritual Cabinet of divers (otherwise) mystical Texts, darkly set down by Christ and his holy Spirit, in other places of Scripture to the like purpose: (and so to be such a Key for other things) See the like, *Mat. 25. 31.* speaks in part of his second coming; and in the other part of that verse, and ver. 32. he speaks of what shall be done at his third coming, largely expounded so by himself, *Rev. 20. 11.* to the end of the chapter. So again *St. Paul* in *1 Thes. 3. ult.* and chap. 4. 14. he speaks of Christ's second coming, when Christ will bring all his Saints, and all that (then) shall sleep in Jesus, with him: but in ver. 16. he speaks of his last coming, as also expounded by Christ in the said place. Also again, *1 Cor. 15. 23.* the Apostle plainly speaks of his second coming, and ver. 52. sets down divers things to be done at Christ's coming at the last Session of Judgment and last Resurrection: And because it appears God would have these things concerning the last times of the World to be so darkly delivered for the most part, and in mysteries in the *Revelation*. Hence it hath come to pass, that such imperfect and mistaken apprehensions have for the most part been entertained by all sorts of men; and without some special guidance of God's Spirit could not (probably) be otherwise found out, who himself is said to have opened the Disciples understanding after his Resurrection, *Luke 24. 45.* that they might understand the Scriptures: but as many then which heard them neither believed nor regarded what they taught; and those matters of Salvation by Jesus Christ crucified, risen and ascended, were hidden from most mens eyes; so it is to be expected it will be (as we are forewarned) with most men in respect of Christ's descending or coming again the second time, by stumbling at such Scriptures that concern it

on one prejudice or mistake or other. It concerns those therefore that will approve themselves wise, to be wary in such matters, of pursuing them by slightly, which such as rightly shall receive and own, are like to find much sweetness and benefit by them, being such as duly search into them: For Christ's blessing, *Chap. 1. 3.* will not be void or vain, *I say vain men what they can, or wicked men and devils set what they can to the contrary.* See *Discovery of his Second and Third coming, with other the Parables.*

30. *Observ.* That of *Daniel. 12. 2, 3.* is specially meant of the civil Resurrection of the *Jews*, from their bondage and dispersion, the time of which is afterwards set down, *vers. 12.* which (in a vision of the dry bones, *Ezek. 37.* is shewed to *Ezekiel*) is many wayes evident; (as afterwards follows) and so that Resurrection was to be carried on to the end of the forty five years, *vers. 12.* afterwards; when Christ will fully deliver them both temporally and spiritually, as *vers. 1.* Many arguments might be raised from the words to this purpose, and from the time wherein the things are to be fulfilled, according both to *Ezekiel* and *Daniel*: When it is said, *Many shall arise*, not all. And again it is said, *They shall be turned unto righteousness*, that is, the righteousness of Justification by Faith in Christ; which was contrary to the Legal righteousness, that the *Jews* before sought after. Again some strive to shame and contempt at that time, that is, by revolting from the faithful *Jews* (then) by fears, or hopes, or threatnings, or the like, from the enemy; and so fall into shame and perpetual contempt both temporally, spiritually, and (consequently) eternally. It is observable that the Spirit of God sometimes setteth down Mysteries of Judgements in the order they are to be fulfilled, in the resemblance of a day of Judgment, as here; and sometimes though such things be done long before the end of the world; as in *Rev. 6.* When the sixth seal was opened, in *Constantines* time, which is above one thousand two hundred years ago, and yet there described as a day of Judgement, but yet it was but a particular one for that time; but no Judgement said then to be set, nor Books opened, and quick and dead both Judged, as will be at Christ's second and third Comings; as was said in our second large *Observation*.

31. *Observ.* The harmoniousness and uniform agreement of these divine Truths, respecting the Reign of Christ the thousand years (touched (at least briefly) in divers of the preceding Observations) shewes them to come from God, and their agreeing with the divine Oracles of the holy Spirit, scattered in all parts of the sacred Scriptures (as in many particulars have been here already set down, and as we may

afterward appoint out, or at least briefly hint at) As in the two Sessions of the great Day of Judgement: with the four particulars proper to the day of Judgement. *First*, In both; the Judgement is said to be set. *Secondly*, In both; The Books are said to be opened. *Thirdly*, In both; first the quick. And *Fourthly*, In both; last the dead are judged. See the large second Observation to these purposes: Again, these particulars are suitable to the second personal coming of Christ, as he hereafter at the beginning, and after the little space; when the thousand years shall be ended. See them at large in the *Plain Discourse after the Parallels*. At the first Christ removes the hinderers and opposers of his reigning in the World, towards whom God had shewed long Patience all the time of Christs sitting at his right hand; and his faithful Servants patience had been all along exercised by them: Yet notwithstanding by their Faith and Patience all along; that Kingdom of Patience (now almost at an end) have inherited the Promises hitherto, and still shall do through the thousand years: But *Psal. 110.* at the end of Christs sitting at Gods right hand in Heaven, he will begin to make his foes his foot-stool; by destroyng the first Gog and Magog, the Turk and Pope, by a complication of Judgments; *Ezek. 38. & 39. Rev. 19. 11. & 16. 18. Dan. 12. 11.* with *Dan. 11. 45.* And binding Satan. *Rev. 20. 1. 2. 3.* See *Observ. 3.* Then God will set his King upon his holy hill of Zion, *Psal. 2.* and so perform the sure mercies to David for ever, and that before himself: for all which it is plainly recorded (as is to be well observed, 2 *Sam. 7.* in a great part of that Chapter.) See *Observ. 21.* And then he will make every knee to bow to him in Heaven, and Earth, and under the Earth, *Phil. 2.* Having given him a Name above every Name, &c. For then those in Heaven, Angels and Saints, come with him into the World, when God shall bring his Son the second time into it, as *Heb. 1. 6.* which was prophesied of by David, *Psal. 97.* throughout, and many other Scriptures. Vide *Ironicon*, from pag. 42, to page 88. And then, all such as sleep in Jesus will God bring with him, 1 *Thess. 4. 14.* See *Obsar. 21.* And he will (then bodily) begin to reward his Servants: the Prophets, and his Saints, &c. *Rev. 11. 18.* by that blessed first Resurrection, *Rev. 20. 6.* and (probably) as they were eminent in grace, or sufferings, or both, so much the sooner: And in Earth, the Jews will then become, upon a miraculous Call and Conversion, a very zealous and blessed People, being beloved for their Fathers sake, *Rom. 11.* See *Observ. 15.* The heathen Gentiles will earnestly (then) seek Christs face and favour; and even make use (then) of the Jews interest to procure Christs favour, *Isa. 6. Isa. 19. &c.* The very inferiour

mean creature then will be forced into their bondage or bondage, *Rom. 8.* For there shall be no wicked man that shall be forced to abuse them: yet tyrannize over them as commonly. See *Obsev. v.* *pag. 27.* such wicked men as will then be spared, proving hypocrites (as is probable) will themselves be made slaves: they as diverse Scriptures seem to speak. For as sin brought alwayes with it a Spiritual Slavery before; so it is like alwayes remarkably to add an outward visible Slavery, to all evil men in the world then. But those Creatures will be matter of Gods praise to the Saints; & to Christ will their deigne the power and management of that his Kingdom to the Saints, for him, *Dan. 7. 18, 22, 27.* even that Kingdom he received of the Father, and which he gave to them (as he speaks) and that they may rule for him, *v. 27.* First, to the first raised Saints, and then to other eminent Saints in the natural life; as his enemies which he came to destroy, had ruled against him before, which will be the just reason and cause of their ruine then, *Luke 19. 27.*

The Covenant and Mercies to *Abraham, Isaac, and Jacob*, promised and sworn to them personally, and yet never personally performed, in respect of their enjoying the Land of *Canaan*: neither had their natural Seed that Land, as it was made sure to that one seed, Christ, *Gal. 3.* for ever, *Deut. 30.* and *Deut. 11. 21.* and that as the dayes of heaven upon the earth, &c. See *Obsev. 19.* But it shall be then accordingly performed as it was promised and sworn. As likewise the Oath to *David* in *David's* Seed, and Saviour, and Anntype, to reign so long as the Sun and Moon shall endure. See *Irenicon. pag. 77.* to *pag. 80.* And *Obsev. 21.* So of the *New Jerusalem*, called, *Jehova Shamma, Ezek. 48. ult.* which is said, to come down from God out of Heaven, *Rev. 21.* where the Tabernacle of God, is said to be with men. See *Obsev. 3.* And, the new Heavens and new Earth. See *Obsev. 22.* later end; with divers other Contemporaries for that thousand years, as the Tree of Life and pure River. See *Iren. pag. 30.* whereby the blessed, gracious and glorious state of all things then are decyphred, &c.

If these and the like points of Doctrine were enlarged upon, and fitly placed in their due order of accomplishment, as the holy Scriptures set them forth, with such Rational and Scriptural Illustrations, as are best suitable to their natures amongst themselves, and in their sweet harmony, with all other divine Truths, there set down: I doubt not but when once God shall give any sorts of men such Faith, as to receive these things upon the divine authority of his Word, they will appear both comfortable and excellent, and prove forcible to such true Believers for increase of sanctification, above what they received before;



before, and make to them (as I have found by experience) many parts of holy Scripture more clear and sweet, and many wayes more useful, than otherwise they can be to them; wheress, without these Doctrines, I find I did not, nor could ever have rightly understood or known them; namely, what such Texts of Scriptures, respecting these and the like Doctrines, do chiefly mean or drive at; and I believe many others by degrees may find the like experience thereof in time.

But I am now many wayes restrained from enlarging therein, and therefore only at present, hint these things to believing Christians in such respects, &c.

ΑΓΓΕΛΙΟΝ ΠΑΝΤΩΝ ΧΡΙΣΤΙΑΝΩΝ ΑΛΛΗΛΩΝ.

To Glory's God all Glory's due for aye:  
To Him alone, this Due, let all his pay.

## E I N I S.

A brief representation of the Doctrine of Christ's Kingdom of Power to come upon Earth, together with an endeavour to remove unjust prejudices from it: To prevent the great sin and danger of being ashamed of Christ and his Truth, even that great Truth of his Kingdom, Joh. 18. 37. Before a sinful and an adulterous generation: of both which we are warned, Mat. 8. 38.

True Christian Friend, &c.

**T**HE great and precious Truths respecting Christ Jesus our Saviours glorious appearance to destroy Antichrist, to convert the Body of the Jewish Nation, to begin his glorious Reign with his raised Saints on Earth for a thousand years, &c. And all this probably shortly to be manifest in the World, which God hath been graciously pleased to discover unto me a poor weak and an unworthy instrument, in such remarkable wayes as he hath led me, according to his Word, and by the guidance and operation of his holy Spirit, and hath so strongly evidenced to my own soul (and which hath been by sundry learned men and judicious Christians acknowledged) and I doubt not will be owned more and more, I am well assured are of so high concernment, both for the glory of God and our Lord

Lord Jesus Christ, and for the edification and comfort of his People in the last times, that I shall be ready by his Grace upon all fitting occasions, to withstand such as study fear God, to take heed either of slighting or rejecting of them; for though they are of this nature that God hath in his most wise counsel reserved to be more especially known for his true Churches benefit in these last dayes; when his ancient People the Jews are shortly to be converted unto Christ their Saviour (as the Apostle Paul saith, *Rom. 11.*) and all Israel shall be saved; that even as the Mystery of the Gentiles Conversion was hidden to the Jews, and even, for a time, to the Apostles themselves; when it was to take place, until by Miracles, Word, Spirit, and Visions, they were powerfully taught to acknowledge it: So theirs is like in great part to be hid to the Gentiles. And as Antichrist was to come to be revealed to reign, to be consumed with the breath of Christ's mouth, uttered by his Witnesses, but all to be fulfilled in a great Mystery all along to the most in the World, saving unto some few persons and places, unto whom by degrees God in special wayes of mercy hath been pleased from time to time to manifest these things; and yet (I say) but by degrees (for the accomplishment of God's Mysteries) have in all times been very wonderful, and above mens reach ordinarily to discover. And as the Apostle Paul was greatly honoured and employed by the Jewish Rulers and learned Rabbies of his time, whilst he persecuted the Christian Faith, yet when afterward he preached that Gospel of Christ crucified, and that unto the Gentiles, was as much by those Jews persecuted and opposed himself, and by all of their ways so in a degree may it be expected of such as God manifesteth such things unto, as he will accomplish *in the end of the dayes* (as Daniel's phrase is) which shall appear to be against the interest of men in the world, or above the ordinary strain of the times, that many (though not all) will slight and oppose them, even until God fulfill them; and such their slighting and opposing is like to be (as to the Jews of old) the occasion of such his fulfilling of them, *Dan. 12. 10.* But then many such, *will they, will they*, must give glory to God, as *Rev. 11. 13.* for 'tis pleaseth God usually to hide great things from the wise and prudent, and to reveal them unto babes, *Luke 20. 21.*

But to prevent and remove prejudices:

*First then;* Let all serious Christian Spirits take notice that in those two first Books I have endeavoured to vindicate the true Doctrine of Christ's Kingdom on Earth to come, from those unjust aspersions of Disloyalty to Kings and Magistrates, as most opposit therunto; which though haply it hath been displeasing to some, yet otherwise I had not

not therein to approve my self unto God, satisfied mine own conscience, done right to many sorts of men, nor to the Doctrine which I have been taught (as I said before;) and this may three times be seen in the said Booke; in the first, pag. 15. somewhat largely; and pag. 41 & 42. reckoning such delusions among Satans Vials on Christs Kingdom; and in the second Booke, in the Preface of it, towards the end of the second leaf, &c.

Secondly, Let all such observe, that those things which (as I believe) I have by Gods special guidance published, are (for the substance) nothing but the true Scriptural explications of the old Articles of the Faith (as Learned men had before manifested from the best Antiquity) and owned in great part in the most pure Primitive times; But yet, upon a better ground for us, are now to be owned from the most pure and infallible Word of Truth, that *more sure Word of Prophecy* (as *2 Pet. 1. 19.*) whereunto all Christians are bound to take heed. For as we profess to believe, that Jesus Christ will come from the right hand of the Father to judge the quick and the dead, and likewise to believe the Resurrection of the Just, and the Life of the World to come, (as the *Nicene Creed*, according to *Heb. 2. 5.*) And how these things shall be fulfilled, our Saviour (who best knew) hath himself instructed his Church (together with the time when, in some good measure, as *Rev. 11. 18.*) at his glorious appearing, both beginning to judge the quick, then by destroying of them that destroyed the Earth, (*i. e.* Antichrist and his Accomplices) with the appearance of his coming, as *2 Thess. 2. 8.* and 2dly, by giving reward unto his Servants the Prophets, and unto his Saints, and to all that fear his Name both small and great; which is then to be done in the Resurrection of the Just, as is further explained, *Rev. 20. 4, 5, 6.* when also begins the Reign of the Saints with Christ on Earth the said thousand years, while Satan also shall be bound, as *ven. 1. 2, 3.* during which time our Saviour shews that the Apostles shall sit upon twelve Thrones, judging the twelve Tribes of Israel, *Mat. 19. 28.* concerning which Period he more fully explains himself, *Luke 22. 29. I appoint unto you a Kingdom, as my Father hath appointed unto me;* where his Throne must be distinct from his Fathers, where he sat on his right hand in Heaven, as *Rev. 3. 21.* is clearly explained: which Kingdom, appointed to him by his Father, the Apostle shews, *1 Cor. 15. 24.* at the end the same shall be delivered again to his Father, when ends the said Kingdom that the Father had appointed to him with his Saints on Earth, which began at his beginning to judge the quick and the dead, at his first appearing (as was shewed) which continued

closed all the first thousand years, and the finishing of the Judgment of the Just and Wicked, concerning which there are so abundant and evident proofs in Scripture that (when Antichristian prejudices shall once be removed, even that spirit that confesseth not that Jesus Christ is come in the flesh, as 1 *Jehn* 4. 3. which such do not in the Apostles sense, that acknowledg not the fulfilling of all Christ's Offices in their seasons, as the Scripture holds them out, till his Mediatorship be consummate, which the spirit of Antichrist hath all along opposed, &c. Then (I say) I confidently believe those glorious Truths will evidently be manifest and received in the true Church of Christ.

*Thirdly*, Now for the Subjects of that Kingdom of Christ on Earth (that we may give a little further taste of the Doctrine thereof, before we proceed to the removal of the prejudices against it) They will be first the Body of the Nation of the Jews, &c. for the most part miraculously converted upon Christ's glorious appearance, and probably his speaking to them (as in that pattern of St. Paul's Conversion, and of many Jews, about three hundred years after Christ, as in Mr. Mede's Answer to Dr. Twisse's second Letter) See *Zech*. 12. 10, 11. with *Rev*. 1. 7. *Isa*. 66. 8. & *Isa*. 60. with many other Texts of Scripture. 2dly. Another sort of Subjects then, will be, Converted Heathen Gentiles then to come in, *Isa*. 60. 5, 6, &c. *Isa*. 19. who shall be then Christ's Inheritance, and the utmost parts of the Earth his Possession, as *Psal*. 2. 8. which the Apostle reckons the greatest riches of the Gentiles. *Rom*. 11. 12. if the casting off the Jews was the riches of the Gentiles, how much more their fulness! And afterwards, v. 25. he reveals it as a Mystery (to humble us Gentiles in the mean time) that blindness was in part happened to the Jews, until a first fulness of the Gentiles was come in: which our Saviour expresseth, by the fulfilling of the times of the Gentiles, *Luke* 21. 24. for so long was the Jews calamity and miserable Captivity to endure from Jerusalem's destruction, as is evident from the context. 3dly. Christ's chief and best Subjects, or Assessors and Deputies then in that his Kingdom, will be the blessed raised Saints in the New Jerusalem come down from God, *Rev*. 21. 2. who is said to be the Maker and Builder of that City, *Heb*. 11. 10, 16. which are they, our Saviour saith, that are counted worthy of that World, and the Resurrection of the Just, called there also the Children of the Resurrection, *Luk*. 20. 35, 36. even in that habitable World, as the Apostle calls it, *Heb*. 2. 5. And at that time when God brings his Son again into the World, *Heb*. 1. 6. Where those which God gave him before, shall see his own Glory given him, as Mediator, by the Father, as a manifestation of his eternal love to him, who he knew

would perfectly fulfill the Covenant, and (standing in his own Covenant Wall) he bequeathed them in the presence of his Father and his Disciples, saying, *John 17. 24. Father, I will that they observe well both the words and the context, they are very weighty, all full to this purpose, that those called Spirits shall there be where Christ is in his own Kingdom, as Dan. 7. there beholding his Glory, and many other Texts to the like purpose.* Consider in the Books, wherein many other excellent and sweet points of Christian Doctrine to serious Spirits may be observable bordering upon these, which to such may (by God's Grace) be exceeding available to promote Grace and Piety, and that from a great advantage above what usually hath been taught, or is yet expected by most Christians, namely, from the weighty consideration of the happiness of the whole man both in soul and body together, and that upon Earth, where those Saints were formerly despised and suffered, when their enemies shall not live in body, *1st. 26. 14.* but they shall live with Christ in a triumphant state of Glory, *Rev. 20. 4, 5.* and that above a thousand years sooner than is ordinarily expected; and this happy estate will be a sure entrance into the possession of eternal blessedness in the highest Heavens. Men use too greatly to prize, and very dearly purchase (many times with the loss of their precious souls) their earthly falsely supposed perpetuities; and when they have done all, know not that they or their heirs shall possess (I will not say enjoy them) for a thousand dayes on Earth; but suppose a lawful acquired purchase, and left ordinarily with the greatest hope of blessing by a Godly Parent to a gracious Christian Posterity, yet how soon do successions many times here degenerate; and in some few hundreds of years how are Estates and Nations turned up side down, as sacred and other Histories abundantly evidence; and the best mens best estate is here full of evil as well as good, bitter sweets at the best; yea, they and every man's life is *altogether vanity*, *Psal. 39.* And doth Christ by his own peculiar teaching (and his evidence must needs be best) assure his faithful Servants he hath procured and appointed unto them not a small pittance; but a Kingdom, and one that cannot be shaken; not for a life here, or a few successions, but for *a thousand years on Earth*; free not only from outward enemies, but in the judgment of the best Christians from far worse, *scil.* from Sin and Satan, with all their retinue, Shame, Sorrow, Death, Hell, with all that black Regiment that guards them, &c. On the other hand; What brainish madness do wise men reckon such to be possessed with what cast away a great Estate with the casting of a Dye, or by any other sinful earthly lottery? but what



and sometimes, pursuing it close at the heels, to cast away a sure Christian  
 Interest in such a Kingdom, as Christ's is sure to be on earth; so glorious,  
 so satisfying (as every condition of the faithful after death is satisfy-  
 ing fully) so secure, every way blessed in what they enjoy at that pe-  
 riod, and in what they know they shall enjoy to all eternity! For as  
 evil men are made to know all the degrees of their cursed estate, both  
 of soul and body; likewise to come to their exceeding horror, from the  
 very moment of their death, when their Conscience being let loose, is  
 their accuser, witness, judge, executioner and continual tormentor;  
 so godly men appear to know from the very moment of their departure  
 hence, every happy condition they are to pass through to eternity:  
 therefore of this state, said the representatives, *Rev. 5. 10.* almost  
 one thousand six hundred years ago, *we shall reign upon earth*; so that  
 on the one hand, upon this said great advantage, Christians may be ur-  
 ged by the Apostles argument (*a fortiori*) more strongly, as the good  
 is so great and near approaching: wherefore, *Beloved brethren, since  
 these things are so, what manner of men ought we to be, in all holy manner  
 of conversation? &c.*

And on the other hand, in respect of evil men (*a fortiori*) they will  
 not only lose such happiness, which they will not now believe, but they  
 will presently know they have lost it; and that it will from thenceforth  
 be irrecoverable; and which ever will make them miserable, they will  
 find they were taken hence in wrath, from the tenders of mercy which  
 they had, so that never have tenders thereof again made before Christ's  
 second coming, or at his coming, nor after the last resurrection: so that  
 whether thus taken away in particular displeasure, or in the common  
 destruction of the wicked, they will thoroughly know each miserable  
 estate which shall abide them, privatively, positively, as well their  
*pœnam duntaxat*, as *pœnam sensus*; as well what they have irreparably lost,  
 as what in every estate to eternity will be inflicted upon them.

Qn. But here by the way is one great Question; How will this Doctrine  
 be proved; for many great and learned men do not assent to it?

-*Ans.* Whether any Doctrine that is founded evidently and strong-  
 ly on Gods Word, is owned by learned men, or eminent men in the  
 world, will not be the question at last, in foro Conscientiæ, at least if  
 thou hadst pausedly read with due attention, or heard the sound of such  
 Doctrine of Christ; thou oughtest to search, whether those things are  
 so. Men on both parts are to be heard more in regard of their Scrip-  
 ture evidence, for what they affirm, than in any other regard, in the  
 things of God and the salvation and happiness of souls. But for this

Doctrine, it hath been, and is abundantly proved, if men would seriously seek information, and so as never will be refelled; and I doubt not but will more and more with many of Gods People be owned and improved; but it will in this be found (as in all other branches of Christian Faith) it must be Gods Spirit must perswade men to believe it, though they know it, for none can believe what they know not; therefore it will necessarily follow, when they have the knowledge of it, they must earnestly pray, and meditate, and consider, and importune the Father of Mercies, to know in this respect his will; yea, and though they be reckoned wise and prudent, and learned too in such matters, they must go to Christ as babes, to be taught by his Spirit: Parts, Learning, Authority of men, may work conviction, but cannot perswade men to own and apply unto themselves any divine and precious truths of God in Scripture, for the benefit of his Church. And therefore (Christian) if this Doctrine held out to thee be of God, thou art bound carefully and diligently to enquire after it, for if thou beest faithful, it is part of thine inheritance, and exceeding useful and needful for thee too in the last dayes, that the evil consequences of rejecting of it, may not inevitably fall upon thee. On the other hand, there are degrees of glory to be obtained of the Saints, *For one star differeth from another star in glory.* For any through the rejecting of such Doctrine of the Gospel, but to lose the happiness, in the more speedy resurrection of the Just some few hundreds of years, may well be deemed a great loss. And as the Ancients judged there will be (*moræ*) a deferring of some (probably) upon such an account, how should men therefore seek to be strengthened in all kind of Gospel-consolation, &c.

*Object. But those Scriptures have been otherwise interpreted by many able and good men in an other sence, only for spiritual consolation, &c.*

*Answer.* That many able and good men have so understood them, hath been because of the unjust scandals, &c. that a long time have been cast upon this Doctrine of Truth by the subtilty of Satan and vanity of men, or at least for want of discovery; but how weakly and insufficiently some who might of later times have had more light set before them, have gone about to evade the Truth, may to a discerning impartial eye, easily appear; that while they have gain-said the Truth, have many times laid down evident proofs and confirmations thereof, so that their own Writings might sufficiently manifest their mistakes; besides, God hath raised many able and judicious persons of later times, that have both vindicated these Truths, and sufficiently answered what by others (though otherwise men of good account) have

have unwarrantably been set down to the contrary, as hath been shew-  
ed, &c.

*Object.* But some may happily say, they are satisfied with the knowledge of what is and hath been accounted necessary to salvation, and think it not needful to trouble themselves with things dark and mysterious, though they be truths, &c.

*Ans.* As God hath works to fulfil in all Ages of his Church, so hath he needful Truths to be owned and believed in several conditions and estates his People are to pass thorow in this world; but these great Truths concerning the right understanding of what God doth and is about to accomplish in these last times, are now more in their proper season (as was said) are his more distinct and clear explications of some Articles of Christian Faith; and though the Scriptures, however they have been plentiful, yet have formerly of old been more dark in setting them down (according to the divine wisdom and pleasure of the incomprehensible God) and yet in much grace to his true Church, in these last times, hath made them very evident, that we may by no means conceive those plentiful portions of sacred Scripture, respecting these things, are now in their season to be overlooked; since God hath such excellent ends in revealing them to his People, both for his & our Saviours glory, and his Peoples seasonable and needful consolation; for there is no word of Grace written for believing souls, but they know it in its due season and use, to be more of worth than all the world: and therefore this general charge Wisdom gives her Children, *Prov. 2. 4. To seek her as silver, and search for her as hid treasures; vers. 5. whereby they may understand the fear of the Lord, and find the knowledge of God;* with many like encouragements. And our Saviour, the wisdom of the Father, enjoyneth men for seasonable Truths, in his Life-time, to search the Scriptures (then) the same charge lies upon all his People now, which whoso endeavours faithfully, shall find his blessing accordingly in so doing; and then mysteries before, are no longer mysteries to them to whom God reveals them for the good of others.

*Obj.* But such as seek into such Mysteries do often mistake and differ one from the other, &c.

*Ans.* The great things of God are sometimes so high that he is pleased but to reveal them by degrees, and in their proper seasons; yet every degree (of such he employes to seek into them) really promotes his end, and when his time is come, either by searching, or revelation, or both (or as he pleaseth) he makes them known; and when they are so they are highly to be prized, and duly to be improv-

ved;

and though in some things less edifying than others, yet amongst some good men, and differences of apprehensions, yet still by such searching, the Word will resolve them. I must acknowledge to God's glory, before men and Angels, I have to my own great satisfaction found the experience thereof, which I have therefore in order set down sincerely and faithfully, with the sense of mine own weakness, for other mens profit and advantage, (though the intent of that Treatise (called *The Irenicon*) was to prove such a Kingdom of Christ was to come:) yet, as I found a remarkable hand of God upon me, many wayes leading me to discern and acknowledge a personal appearance of Christ, after I had laid down some reasons of my former apprehensions of a mystical, which I likewise sufficiently answered, so, as may make much for the advantage of such as will duly weigh that work of God upon me, by whom with my seeking (with small help of men) I desired to be guided so, as ever to have an eye and an ear open to the directions of his Word and Spirit, of the proceedings, wherein I have endeavoured in sundry places, on several occasions, to give an account advantageous to serious Christian souls, and greater than if it had been otherwise, as upon sundry considerations might be made to appear; and though in such subjects (for divers reasons) men that write of them cannot well be much in explications and applications, lest they be too voluminous, in laying down the principles and confirmation, as the foundation of them, in the first place necessary, yet afterwards it will be easie (by God's assistance) for all sorts of understanding Christians to do it for their own benefit, and the edification of others. And to which purpose I shall likewise, by God's Grace, be ready upon any call of his to approve my self to all mens consciences in the clearing and improving of such needful Truths, according to my measure, and as he may give me opportunity, (which haply I conceive may be the chief work remaining to me in this world) though haply they may find resistance from Satan, the end of whose Kingdom they hold out; or from several sorts of men, either upon prejudice or want of searching and trying them by the Scriptures, or from some evil disposition of spirit or other, or worldly engagements to the contrary, &c. as it hath usually been with the Witnessings of other Truths of God in their seasons: but this is the comfort in such case, Truth shall prevail, and Gods Word shall stand when all is done; for he that is with such as witness for it, is Almighty, and will suffer no Truth of his utterly to fall to the ground (though for a time it may suffer an eclipse) but in the mean time the work of his Witnesses is with him their Lord, and their labour with their God. And as no

Truth

seems to be less reason in this regard; because the Spirit of God seems in all times of his Messengers to be so abundant in giving testimony thereunto, that men may not only find much in *Moses*, and the *Prophets*, and the *Psalms* (as our Saviour (then) directed to search for his first coming in his Kingdom of Patience, but concerning his second coming and Kingdom of Power then to be set up in the World) they may have abundant evidence besides, from his *Apostles*, *Evangelists*, and many sorts of persons, there recorded, to have been divinely inspired; and, after all, our Saviour's most true *Explications* and *Applications* of all the former strongly asserted, and sent by his beloved Disciple *St. John*, unto the Churches for their *Edification* and *Comfort*, unto his said Coming again, is all along by the quotations in the said two Books (by his remarkable hand sent abroad of late) may more fully appear to such as duly weigh the Scriptures.

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nicen,  
81, 82,  
&c.

*Obj.* But it may be alledged against these things, as it was at our Saviours first coming, *Have any of the Rulers believed on him?* So, *Do the Great, and Learned, or Eminent Men in the World, of many Ages past, acknowledge these things?*

*Ans.* It was a great stumbling-block to many sorts of the People of the Jews, that their Rulers did not; But were they not both by our Saviour (therefore) characterized by *Blind leaders of the Blind, &c.* and the same obstacle hath many times since, and still is, like to fall in the way of many. But the Scripture informs men on the other hand, *Not many Wise, not many Learned, not many Noble, &c.* though some of all those, &c. So neither are these Truths without some Witnesses of all such ranks; and many in the purest primitive times, besides more late ones (as hath been abundantly not long since published) but while men (as we hinted before) have more respect to Men, than God's Word, it is no wonder they are in some great matters misled. Therefore (in a word) they are to be warned that they pin not their faith on other mens sleeves, but with the *Noble Bereans* search by the holy Scriptures, whether these things be so, if they would stand upon a sure foundation, &c. It matters not to thee (faithful Christian) who are the persons that plead for or against any divine Truth, whilst thou mayest find the Word of God evidently to give witness to it; and if in this thou follow any sort of men rather than Christs truth, thou wilt certainly be misled above what thou mightest in other things; for our Saviour hath in these things forewarned thee, *Luke 16. 5.* Their Faith will be wanting when he cometh, as in the latter part of the foregoing



going Chapter is particularly described ; wherefore they should pay and not faint, &c.

*Object.* But there is one dangerous shifting here comes on to be avoided, i.e. Many good men, able, faithful and well approved, do not at all own such Doctrines, and some reckon them to be little better than fancies, &c.

*Answer.* No good men, however qualified or approved in this world, are perfect. Who better, or equal to the Apostles of Christ ? yet the chiefest of them shewed their infirmities. Peter and Paul were so at difference, that they parted from each other ; and Barnabas was far carried away with the dissimulation of a mistaken party ; and there was much ado among some of them, before the believing Gentiles could be received, though the Word and Will of God was for it, till God made the business out of question ( but the evidence of the Jews conversion, and things contemporary with them, have much more clearness that they shall be accomplished : and though good men in many things have been upheld in upright wayes, pleasing unto God, yet they may fail in others ; and what sorts of good men have not had their failings ? and is not that vanity in many able, approved and learned men, that they are apt so to conceive of their light, or parts, or learning, or experience, that nothing is to be owned and received, that is not suited to their own standard ? and all is but fancy that is not comprized within the summary of their Faith, although they have not searched and tried them by the true touch-stone of the Word ? But let all such, be they who they will, either in their own esteem, or in the esteem of others, take heed of being in such regard resistors of any divine Truth. God hath more Truths yet to reveal, than any times past have been hitherto capable of receiving, or that these times we are in can attain to ; but will be revealed and received too, at the time when his Temple shall be opened in Heaven ; and when men shall see in his Temple the Ark of his Testament, Rev. 11. 19. But he hath now in our times revealed some things which he would have owned by us, which have not of many years past been so manifest and clear, but are now very seasonable to be many ways improved in these last days.

*Object.* But the Teachers of such or such Doctrines have many of them had such sayings, or given such offence, as occasion others to stumble, or they are so mean in esteem as not much to be regarded, &c.

*Answer.* Though perhaps some have been such, yet not all : there are very ancient as well as modern Witnesses thereof, and in most times some, and good and eminent men too, as well as meaner persons, if men would impartially enquire ; and much I doubt not might be fairly answered to particular exceptions ( if things were duly weighed)

weighed, but it hath been usual to take up any vain pretences against what is really good; but the rule of old was *non quis, sed quid*. Our Saviour hath two cautions in hearing; *take heed what*, and *take heed how*; but he reserveth to himself liberty to send his messages by any sort of men: As we must not have his Faith with respect of persons; so not receive or own it in respect of persons, but as founded upon the Scriptures of Truth. How oft hath the looking aquint upon Gods Messengers, upon some appearing or pretended occasion of disrespect or other, proved a sad judgement unto many to whom they have come, and who have been sent by him in great turnings of times, that have not been assaulted in some kind, respecting their persons? Those rebels of old excited one another to smite the Prophet with the tongue, that they might not give heed to any of his words, *Jer. 18. 18.* However, notwithstanding the worst that can be pretended against mens persons, men may consider, that Gold that is found but in dunghills or draughts; if by the touch-stone it be approved to be Gold, deserveth to be laid up (when washed from the soil upon it) as well as that which had been kept closely before, in the Treasury or Cabinet. *Wisdom will be justified of her Children*, in all her Oracles; for this reason, *because they are her Oracles*. Gods Servants here are to have their grain of allowance; but the vain World useth to preoccupare the judgment of the Saints unjustly by harsh censures and hard speeches, as Antichrist hath done their reign to come by wicked Idolatry.

Object. *But these Doctrines, &c. shake the foundation of worldly interest and enjoyments: for if Christs glorious appearance will be so terrible, and work such desolations and changes, and that its approach is nigh, what will become of Possessors treasures and their owners?*

Ans. Good to the good, and evil to the evil, *Rev. 18. 18.* and therefore God seems to cause such seasonable Truths to be known and published in these last dayes, to loosen mens hearts from the world, and especially from their wickedness, and as Daniel counselled *Nebuchadnezzar*, when he was to be driven from his most stately Palace to feed among the Beasts, *Dan. 4. 27.* *Let men break off their sins by righteousness; and their iniquities by shewing mercy to the poor (viz. Gods poor) &c.* and like to our Saviours wise Steward, let them make themselves friends with the Mammon of iniquity, whilest time serveth, that they may receive them into their houses, when they are out of their stewardships; even those houses and mansions which our Saviour went to prepare for his little little flock in his Kingdom; and at his return will give them possession of them with himself.

But here to be short: Let sober and serious Christians further consider,

sider, that God hath not said so very much of these things in his Word to no purpose, but every truth contained in his Word is useful in its season to his Church, working (as all holy Scriptures do) Sanctification in his People : besides take notice, that mystical Truths may now from the Word be expected to be revealed in great measure, when that point of time is hastening to us, wherein the Mystery of God will be finished, *Rev.* 10. 7. And according to *Mark* 13. 32. which Text many stumble at. Christ saith, (that as man) *he know not the day and hour of the last times* (at least not strictly taken) yet even then, he being such a person *in whom the Godhead dwelled bodily*, as *Eph.* 2. 9. did then to his Disciples make known much of these things, *Matth.* 24. *Luke* 20. & 21. *Mark* 13. and in other places (at least in some latitude) although in a strict sense the day and hour of Christs coming may not be known to us, by means of incomplete or broken years, or some imperfection of Chronology, or the like, as God is pleased to over-rule, &c. So likewise when Christ tells his Disciples, *Acts* 1. 5, 6. *It is not for you to know the times and seasons* (then in the state they were in at present) *which the Father hath put in his own power.* Yet even then he tells them in the next *vers.* of *being endued with power from on high*, on Pentecost, then near at hand ; when they were not only fitted for the work of the Ministry, and to work Miracles, but to know the great Mysteries of holy Scriptures, and of Daniel in particular ; as was seen in *Peter*, *Acts* 3. 19, 20, 21. in *James*, *Acts* 15. 15, 16, 17. In *St. Paul* abundantly, in his Epistles, and even in *Jude's* short Epistle, *vers.* 14. But above all, the beloved Disciple, *St. John*, is taught to unlock all the formerly shut up Mysteries of the greatly beloved Prophet *Daniel*, even to those times, and that by Christ himself, in the whole Book of the *Revelations*, thenceforward to be useful for his Churches successively, for the time of the end, for which they were reserved (as is observable, *Dan.* 8. 17, 19. *Chap.* 11. 40. & 12. 4, 9. So that from that time they were unsealed by our Saviour and his holy Spirit, who through all times of the Seals, hath hitherto opened his Mysteries in their orders, *Rev.* 6. & *Rev.* 8. &c. much of this nature might be added, not only to remove the frivolous, and erroneous conceits of many respecting these things, whilst they little consider in what Glory and Majesty Christ will then come in the Clouds of Heaven, or with Clouds, as *Rev.* 1. 7. accompanied with all his holy Angels. And as *Enoch* long since prophesied, *Jude* 14. *with ten thousands of his Saints, who shall then come with him*, 1 *Thess.* 1. ult. and 4. 14. that he then uniting their Spirits to their Bodies, may make them alive and remain against his last coming (as *verses* 15,

17.) and may so make them capable to behold his glory in the *New Jerusalem* the thousand years, *John* 17. 4. with *Rev.* 20.

In sum then (Christian) take notice of these representations of the points of Doctrine, respecting Christs comings and Kingdom on earth.

*First*, These Points, as all other divine Truths, are Uniform, and bear an excellent harmony with themselves, and all other true Doctrines, and no wayes thwarting or disagreeing in themselves, or with any others, which sound Christians own or profess, as by comparing particulars will appear. *See this considered in many particulars in Obser. 31.*

*Secondly*, There is nothing new in them in substance, being only fuller explications of divine Mysteries, before more darkly couched, yet contained in the Word of God.

*Thirdly*, They will more and more be manifest to have no greater enemies than ignorance of Gods Divine Counsels revealed, and sinful unbelief or prophaneness, being of themselves sacred and sanctifying Truths; which likewise is another evidence of their divine excellency.

*Lastly*, That now they are in their due season especially made known by the especial grace of God, to be published to and improved by his faithful People upon whom the ends of the World are coming.

And as for some misapprehensions of some good men to whom Mysteries of this nature are not yet discovered; whence not only a strange slighting of these great things of God sometimes proceeds; but likewise hard speeches both concerning the things, and Christs own witnessings of them according to his Word, who are therein to be pittied and prayed for with endeavours of information, if God afford opportunity, and shall be pleased to vouchsafe his blessing: However all men herein are to be admonished, that they offend not any such wayes against Christ more than they are aware of, by contemning or speaking evil of those divine matters they understand not, and therefore do not believe, yet will be fulfilled in their season. *Amen.*

## F I N I S.

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*Errata's formerly omitted, though smaller faults be passed by.*

**I**N the Forrunner. pag. 10. before line 26. add [*of the eternal decrees*] p. 34. r. *Rev.* 13. in the marg. In *Irenicon*, p. ult. Chron. Table, l. 18. r. 410. In the Preface, p. 3. l. 1. r. *witnesings*. In the Advertisement, l. 19. r. *supernat.* p. 84. l. 27. r. *Pharisees, not Disciples*. p. 100. l. 26. r. *Ideom*. p. 101. l. 39. r. *Special, not spiritual*. p. 109. l. 6. r. *thy*. In Parallel. p. 36. l. 2. r. *inchoate*. *Plain Discovery*, p. 1. l. 4. r. *new*.